

THE  
EVANGELICAL AND LITERARY  
MAGAZINE,  
AND  
MISSIONARY CHRONICLE.

---

---

VOL. IV.

MARCH, 1821.

No. III.

---

---

THEOLOGY—CRITICAL.

John xvi. 23. *And in that day ye shall ask me nothing.—  
Verily, verily, I say unto you, Whatsoever ye shall ask the  
Father in my name, he will give it you.*

THIS passage of Scripture has been relied on with much confidence, to prove that religious worship ought not, according to the Scripture, to be rendered to our Lord and Saviour Jesus Christ; nay, to prove that he himself has forbidden it. The true interpretation, however, will show that no such thing was intended.

It will at once be seen, on reference to the original, that the English word *Ask*, is employed in our translation, to express the meaning of two entirely different Greek terms. The word, in the first clause of the verse, is *ερωτω*, (*erotao*;) and in the second, it is *αιτω* (*aiteo*.) Concerning this last, we have only to remark that it signifies, in general, either *to beg, to pray, to entreat*; or, *to require, to demand*. The question, however, respects the meaning of the word *ερωτω*. Now concerning this term, we hesitate not to say that its primary and usual signification, both in sacred and profane writers is, *to interrogate, enquire, ask questions*. This is its meaning, in about fifteen passages in the gospel as recorded

by John, as well as several occurring in the other gospels. It is generally so used in the Septuagint. It is sometimes there, employed in the sense of, *Consulting the divine oracle*, or, *enquiring of God*; and in a similar way by profane writers, in relation to heathen oracles. But we do not know any passage in either the Septuagint or the Greek classics, in which the word expresses what we mean by *solemn prayer*. In the New-Testament, it also signifies *to invite*, as Luke vii. 36. "One of the Pharisees *invited* Jesus to eat with him." Besides this it frequently has the meaning of, *request, ask as favour*. Indeed this is the most common use of it, except that of *interrogation*. Matt. xv. 23, "And his disciples, coming to him, asked him saying, send her away, for she crieth after us." Mark vii. 26. The Syrophenician woman requested him, asked it as a favour of him "to cast the devil out of her daughter."

It would be tedious to recite all the passages of scripture (they are about fifty in number) in which the word occurs. From a consideration of the whole, we are inclined to think that it means, wherever it is used, either to ask questions, to consult, to invite in the way of kindness, or to request as a favour on terms of intimacy and familiarity; but that it is never used to express that solemn act of religious worship called, prayer. It is a term too much appropriated to the intercourse of equals to admit of this application.

We are aware that two objections will be made to this opinion founded on two different parts of scripture: of which the first occurs in John xvii. 9, 15, 20, in our translation thus rendered, "I pray for them. I pray not for the world—I pray not that thou shouldst take them out of the world—neither pray I for these alone" &c. Where it seems to be expressly employed in prayer. But let it be remembered that these are the words of "the only begotten of the Father," of one who thought it no robbery to be equal with God; and that, although such expressions would be, according to our view, utterly improper in the mouth of a mere man, they are entirely appropriate as coming from our blessed Lord and Saviour, the brightness of the Father's glory and the express image of his person. Our present opinion, therefore, is this, that as our Saviour, in his infinite condescension, was made flesh, dwelt among us, and conversed familiarly with men, it was not indecorous that men should familiarly make their requests to him. So, as our Saviour is a person of infinite dignity and glory, the use of the word under consideration is very appropriate, in an address from him to the Father.



The other passage occurs 1 John v. 16, "If any man see his brother sin a sin not unto death, he shall ask, (αἰτήσῃ) and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray (ἐρωτήσῃ) for it. Prayer is several times, mentioned in the preceding verses, and uniformly, some part or derivative of the verb αἰτέω is used. But here the apostle, on mentioning the sin unto death, changes the word; and instead of αἰτήσῃ uses ἐρωτήσῃ. The clause is literally rendered by Macknight, *I do not say concerning it, that he should ask.* Our view of the subject is briefly this. In the early age of the church, there were men endowed, for the purpose of aiding in the propagation of the gospel, with the miraculous gift of *healing*. Gross irregularities in the conduct of professors of religion were punished with temporal judgments. 1 Cor. xi. 29, 30. "For he that eateth and drinketh unworthily, eateth and drinketh *judgment* to himself, not discerning the Lord's body. For this cause many are weak and sickly among you and many sleep." [i. e. many are dead.] Hence, it appears that these inflictions were more or less severe and awful, in proportion to the enormity of the irregularities, which they were intended to punish and restrain. In some cases disease; and in some, death was the consequence. Disease thus produced, was removed by the instrumentality of the men endowed with healing powers, but this was the case only with penitents. See James, v. 14—16. But the partakers of spiritual gifts, could not know without divine communications who were penitents and who not; or for whom the gift of miraculous healing was to be employed. On meeting with a case of temporal judgment, then, they would have to apply for instruction. On seeing a brother, who had committed a sin, that was not unto death, but was only visited by some lingering disorder or some painful affection, they are commanded by the apostle to *pray for him*, with the assurance that God would grant a recovery. But the apostle subjoins, "There is a sin unto death"—i. e. a sin so visited with speedy and exemplary punishment, as to give assurance that death will be the result. Now concerning a case like this, the apostle, so far from exhorting spiritual men to pray for a recovery, says, I do not even affirm concerning it, that the spiritual man is to *enquire* of God, whether miraculous healing power is to be employed. It is a decided case, and there is no occasion to *consult* the divine oracle. Hence, in this passage, the word occurring is not used in the

sense of praying, but in that of asking questions for information.

We have thus offered our present views rather as conjectures than as fixed opinions; and that for the sake of eliciting the opinion of others. But if herein we should be mistaken; and it should be proved that the verb *ερωταω* means, *to pray*, according to the strict religious meaning of that word—then, let it be remembered that it is often used to express applications made to Jesus Christ. As in Luke iv. 38. Simon's mother-in-law had a fever, and they prayed to him on her behalf—viii. 37. The Gadarenes prayed to him that he would depart out of their country: *et alia multa*.

But we do not depend upon these hints and conjectures to show that praying to Christ is not forbidden in the passage before us. We have already shown, that the word (*ερωταω*) rendered to ask, in general and primarily signifies to interrogate, to enquire, to ask questions. Let us now see the connection in which the passage stands.

Jesus Christ had told his disciples [see John xvi. 16.] “A little while, and ye shall not see me; and again, a little while and ye shall see me; v. 17. “Then said some of his disciples among themselves, What is this that he saith unto us, a little while and ye shall not see me; and again a little while and ye shall see me; and because I go to the Father? v. 18. They said therefore, what is this he saith, a little while? We cannot tell what he saith, v. 19. Now Jesus knew that they were desirous *to ask* him, and said unto them, Do ye enquire among yourselves” &c.

Our Lord then foretold to his disciples, that they should experience sorrow; but immediately encouraged them with the assurance that, although he was about to leave them, he would see them again, and their sorrow should be turned into joy. After which, follow the words under examination. “And in that day [what time precisely is meant it does not now concern us to enquire] ye shall ask me nothing” &c.; that is, ye shall then propose no questions to me; ye shall be so instructed, that there will be no need of your making enquiries. This is clearly the sense of the passage; and were it not for the ambiguity of the English word *ask*, it never would have entered into the head of any man that our blessed Lord intended by this declaration to forbid prayer to himself. With the 19th and 23d verses, we request our readers to compare the 30th. In the 28th verse our Lord answered the question which the disciples wished but were afraid to ask him. “I came forth from the Father, and am come into the



world: again, I leave the world and go to the Father. 29. His disciples said unto him. Lo! now speakest thou plainly, and speakest no proverb. 30. Now we are sure that thou knowest all things, and needest not that any man should ask thee, (that is, should propose his questions to thee:) by this we believe that thou camest forth from God."

This whole passage may, perhaps, be understood, by inserting it at length, with one or two marginal notes by way of explanation.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me: 17 because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me: and again a little while and ye shall see me; and, Because I 18 go unto the Father? They said therefore, What is this that he saith. A little while? We cannot tell what he saith.

The disciples are in distress because their Lord speaks of leaving them: they are perplexed by his manner of speaking; and are afraid to ask an explanation.

19 Now Jesus knew that they were desirous [to propose the question to him] to ask him, and said unto them, "Do ye enquire among yourselves about what I said, A little while and ye shall not see me, and again a little while 20 and ye shall see me? Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into 21 joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a 22 man is born in the world. And now ye therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy 23 no man taketh from you.\* And in that day, ye will put no questions to me. [οὐκ ἐρωτήσετε]

Jesus perceives their perplexity and distress; and comforts them by promising to return to them; and to afford them fuller instruction.

Verily, verily I say unto you, whatsoever ye shall ask [αἰτήσητε] of the Father in my 24 name, he will give it to you. Hitherto, ye

Jesus farther comforts his disciples, who were grieved on ac-

\* Let no one object that this is a poor and lame addition to the promise made in the preceding verse, for, the perplexity and sorrow of the disciples arose in a great degree

count of his speedy departure, by assuring them of the father's love to them; and encouraging them to pray in *his* name.

Jesus answers the question which the disciples were afraid to ask.

have asked [*ἠτήσατε*] nothing in my name. Ask [*αἰτεῖτε*] and ye shall receive, that your joy may be full. These things have I spoken 25  
unto you in parables: but the time cometh when I shall no more speak unto you in parables, but I shall show you plainly of the Father. At that day ye shall ask [*αἰτήσεσθε*] 26  
in my name; and I say not unto you that I will pray\* [*ἐρωτήσω* make a request to] the Father for you; for the Father himself loveth 27  
you, because ye have loved me, and have believed that I came out from God.—I came 28  
forth from the Father, and am come into the world: again I leave the world, and go to the Father.

By this they are convinced that he knew their hearts.

His disciples said unto him, Lo, now speak- 29  
est thou plainly, and speakest no parable. Now are we sure that thou knowest all things 30  
and needest not that any man should ask thee: [*ἐρωτᾷ* should propound his questions to thee] by this we believe that thou camest forth from God.

Let the reader carefully examine, this whole passage, and say whether there is any thing in it bearing the remotest

from their ignorance. They did not know whither their Lord and master was going; whether they should never see him again; or have any more intercourse with him. The promise then that they should no more ask him questions, is a promise that they should be fully enlightened, that they should know all concerning their Saviour, his offices, and his works of love, that they wished to know.

\* It is worthy of remark here, that our Saviour uses, when he speaks of his address to the Father a different word from that employed by him, when he directs his disciples to pray to the Father. In this last case, he uniformly makes use of *aiteo*; in the former of *erotao*. The case is the same John xiv. 13—16. "And whatsoever ye shall ask [*aitesete*] in my name, that will I do that the Father may be glorified in the Son. If ye shall ask [*aitesete*] any thing in my name, I will do it. If ye love me, keep my commandments, And I will pray the Father, [*eroteso* I will request] and he will give you another Comforter, that he may abide with you forever"

Does not this usage afford support to the conjectures, (so we choose to call them) offered in the beginning of this article? Why is the word *erotao* never employed when our Saviour directs his disciples to apply to the Father; and why always, when he himself makes a request on their behalf?



resemblance to a prohibition of the worship of Christ. We are persuaded that there is not. At the same time however, we admit that the negation of a prohibition is, by no means, sufficient to justify the paying of religious homage to him. We are no where in scripture forbidden to worship Paul, yet the very idea of worshipping him or any other creature, however exalted, or excellent, is revolting. The practice is abominable. But that our readers may have some such view of the scripture doctrine, and of apostolic and primitive practice, we subjoin to this discussion, an extract of some length from "Simpson's Plea for the Deity of Jesus:" a work which we believe has never been published in this country. And we hope that all who read, will read with an humble spirit, and with fervent prayer to the "Father of lights" who giveth wisdom to them that ask him.

---

### THEOLOGY.—PRACTICAL.

---

#### INVOCATION OF CHRIST.

"Because the arguments for the divinity of Christ, taken from the worship that appears to have been paid him by the first Christians, amount to what I would call a theological demonstration, it will be necessary to depart a little from our theological plan, and to produce all the most material passages to this purpose in one view, and then leave the reader to form what judgment of it he may think it deserves.

First then, let us see whether the New Testament affords us any particular precepts concerning prayer to the Lord Jesus Christ. And the following will, all or most of them, be satisfactory, I believe, to every impartial man.

"Not every one that saith unto me, *Lord, Lord*, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Math. vii. 21. These are the words of our Saviour; and do they not imply, that it would be the practice of his followers to address him with religious worship, and solemn invocation?

"Jesus came and spake unto his disciples, saying, All power is given unto me in heaven and in earth: go ye, therefore, and teach all nations, baptizing them in the *name* of the *Father*, and of the *Son*, and of the *Holy Ghost*." Math. xxviii. 18, 19. Here is a divine command to dedicate the whole Christian world to the three persons of the Divine

Nature, and if so, to the service of the *Son* as well as the other two divine persons. But this will appear more clear and intelligible from the scriptures which follow.

“For the *Father* judgeth no man, but hath committed all judgment unto the *Son*; that all men should *honour the Son*, even as *they honour the Father*. He that *honoureth not the Son* *honoureth not the Father, which sent him.*” John v. 22, 23.

Origen, speaking upon 1 Cor. i. 2. *With all that call on the name of the Lord Jesus Christ*, declares him to be God, whose name was called upon. And if to call upon the name of the Lord, and to adore God, be one and the self-same thing; then as Christ is called upon, so is he to be adored. And as we offer to God the Father, first of all prayers, so must we also to the Lord Jesus Christ; and as we offer the supplications to the Father, so do we also to the Son: and as we offer thanksgivings to God, so do we offer thanksgivings to our Saviour. For the holy Scripture teaches us, that the same honour is to be given to both, that is, to God the Father and the Son, when it says, that they may honour the Son, as they honour the Father.—Dr. Clarke paraphrases the passage, that it is the will of God the Father that the Son should be honoured with the same faith and obedience which he requires to be paid to himself. Grotius remarks on it, That the power of the Son being known, men might worship and reverence him—Christ secretly shews how closely he is united to the Father; for God does not give his honour to any separate from himself.

“If ye shall ask any thing in *my* name, I will do it.” John xiv. 14.

“Where two or three are gathered together in *my* name, there am I in the midst of them.” Mat. xviii. 20.

On the strength of these assurances John says, “And this is the confidence that we have in him, that if we ask any thing according to *his will*, he heareth us. And if we know that *he* hear us, whatsoever we ask, we know that we have the petitions, that we desired of *him*.” John v. 14, 15. Nothing can shew, says an able writer, more clearly and expressly than these passages, that Christ is the proper object of our prayers, and that he was so considered by St. John. They serve too as a collateral proof of our Saviour’s declaration of his divinity. For nothing less than God can be the proper object of our adorations; therefore, when Christ assures us, that he will be present to all our supplications, and that he will perform our petitions, he encourages and



directs us to address our prayers to him, as well as to the Father; and therefore, declares himself God, as unequivocally as by any appellation the most expressive of divinity."

Again:—"Arise and be baptized, and wash away thy sins, *calling on the name of the Lord.*" Acts xxii. 16. Chrysostom observes upon these words, that by them Ananias shews that Christ was God, because it is not lawful to invoke any besides God. Socinus was a strenuous advocate for the invocation of Christ. He says, that to deny invocation to him, is not a simple error, or a mere mistake, but a most pernicious error; an error that leads to Judaism, and is in effect the denying of Christ;—that it tends to Epicurism and Atheism.—Smalcius, another Socinian, says, that they are no Christians who refuse giving divine worship to Christ. Stillingfleet on the Trinity, p. 150.—According to the same Socinian writers, Christ, after his resurrection, reigned over all nature, and became the object of religious worship, Christ is placed at the right hand of God in heaven, and is adored even by the angels. He hath received all power in heaven and in earth: and all things, God alone excepted, are put under his feet.\*

"That at the *name of Jesus every knee should bow*, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is *Lord*, to the glory of God the Father." Philip. ii, 10, 11.

And again:—"When he bringeth in the first-begotten into the world he saith, *And let all the angels of God worship him.*" Heb. i. 6.

Now, these five passages *seem*, at least, to enjoin the worship of Jesus Christ, not only upon all human beings, who expect salvation from him, but even upon all the heavenly host of angels and archangels. But, lest we should by any means mistake their meaning, and suppose they command us to worship the Saviour of mankind, when they really do not, let us further inquire, from the practice of the apostles and first Christians themselves, how they understood them. If they have left us any clear and satisfactory evidence of their own conduct respecting the worship of Jesus Christ, this must be final and conclusive. We can go no farther. We must either submit our judgments and practice to their deci-

\*The foreign Socinians deny any to be Christians who refuse divine adoration and invocation to Christ. Hence they have excluded all our English Unitarians; as the Socinians here call themselves, from being Christians, who deny this to Christ.

Nature, and if so, to the service of the *Son* as well as the other two divine persons. But this will appear more clear and intelligible from the scriptures which follow.

“For the *Father* judgeth no man, but hath committed all judgment unto the *Son*; that all men should *honour the Son*, even as they honour the *Father*. He that honour-eth not the *Son* honoureth not the *Father*, which sent him.” John v. 22, 23.

Origen, speaking upon 1 Cor. i. 2. *With all that call on the name of the Lord Jesus Christ*, declares him to be God, whose name was called upon. And if to call upon the name of the Lord, and to adore God, be one and the self-same thing; then as Christ is called upon, so is he to be adored. And as we offer to God the Father, first of all prayers, so must we also to the Lord Jesus Christ; and as we offer the supplications to the Father, so do we also to the Son: and as we offer thanksgivings to God, so do we offer thanksgivings to our Saviour. For the holy Scripture teaches us, that the same honour is to be given to both, that is, to God the Father and the Son, when it says, that they may honour the Son, as they honour the Father.—Dr. Clarke paraphrases the passage, that it is the will of God the Father that the Son should be honoured with the same faith and obedience which he requires to be paid to himself. Grotius remarks on it, That the power of the Son being known, men might worship and reverence him—Christ secretly shews how closely he is united to the Father; for God does not give his honour to any separate from himself.

“If ye shall ask any thing in *my* name, I will do it.” John xiv. 14.

“Where two or three are gathered together in *my* name, there am I in the midst of them.” Mat. xviii. 20.

On the strength of these assurances John says, “And this is the confidence that we have in him, that if we ask any thing according to *his will*, he heareth us. And if we know that *he* hear us, whatsoever we ask, we know that we have the petitions, that we desired of *him*.” John v. 14, 15. Nothing can shew, says an able writer, more clearly and expressly than these passages, that Christ is the proper object of our prayers, and that he was so considered by St. John. They serve too as a collateral proof of our Saviour’s declaration of his divinity. For nothing less than God can be the proper object of our adorations; therefore, when Christ assures us, that he will be present to all our supplications, and that he will perform our petitions, he encourages and



directs us to address our prayers to him, as well as to the Father; and therefore, declares himself God, as unequivocally as by any appellation the most expressive of divinity."

Again:—"Arise and be baptized, and wash away thy sins, *calling on the name of the Lord.*" Acts xxii. 16. Chrysostom observes upon these words, that by them Ananias shews that Christ was God, because it is not lawful to invoke any besides God. Socinus was a strenuous advocate for the invocation of Christ. He says, that to deny invocation to him, is not a simple error, or a mere mistake, but a most pernicious error; an error that leads to Judaism, and is in effect the denying of Christ;—that it tends to Epicurism and Atheism.—Smalcius, another Socinian, says, that they are no Christians who refuse giving divine worship to Christ. Stillingfleet on the Trinity, p. 150.—According to the same Socinian writers, Christ, after his resurrection, reigned over all nature, and became the object of religious worship, Christ is placed at the right hand of God in heaven, and is adored even by the angels. He hath received all power in heaven and in earth: and all things, God alone excepted, are put under his feet.\*

"That at the *name of Jesus every knee should bow*, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is *Lord*, to the glory of God the Father." Philip. ii, 10, 11.

And again:—"When he bringeth in the first-begotten into the world he saith, *And let all the angels of God worship him.*" Heb. i. 6.

Now, these five passages *seem*, at least, to enjoin the worship of Jesus Christ, not only upon all human beings, who expect salvation from him, but even upon all the heavenly host of angels and archangels. But, lest we should by any means mistake their meaning, and suppose they command us to worship the Saviour of mankind, when they really do not, let us further inquire, from the practice of the apostles and first Christians themselves, how they understood them. If they have left us any clear and satisfactory evidence of their own conduct respecting the worship of Jesus Christ, this must be final and conclusive. We can go no farther. We must either submit our judgments and practice to their deci-

\*The foreign Socinians deny any to be Christians who refuse divine adoration and invocation to Christ. Hence they have excluded all our English Unitarians; as the Socinians here call themselves, from being Christians, who deny this to Christ.

sions, or form a religion for ourselves, and remain in a state of infidelity.

We have the same kind of commands for the worship of Jesus Christ in some of the writers who immediately followed the Apostles. Ignatius says to the church of Rome—"Pray to Christ for me, that by the beasts I may be found a sacrifice to God." And to the church of Smyrna he has this declaration—"If Jesus Christ shall make me worthy by your prayer."—The justly celebrated Origen has spoken pretty much at large upon the worship of our blessed Saviour, and vindicated it from the cavils of Celsus. "Therefore," says he, "we worship the Father of truth, and the Son, who is the truth, two things in personal subsistence, but one in agreement, and consent, and identity of will: so that whoever sees the Son, who is the brightness of the glory of God, and the express image of his person, sees God in him, as being the true image of God. Now Celsus imagines, that because together with God we worship his Son, it follows upon our own principles, &c. We worship one God, and his only Son, and Word, and Image, with supplications and prayers to the utmost of our power, offering our prayers to God over all by his only-begotten Son; to whom we first present them, beseeching him, who is the propitiation for our sins, as our High Priest, to offer our prayers, and sacrifices, and intercessions to God the Lord of all things. Therefore our faith relies only upon God, by his Son, who confirms it in us.—We worship the Father whilst we admire and adore the Son, who is his Word, and Wisdom, and Truth, and Righteousness."

Dying Stephen prayed to the Lord Jesus Christ—"Lord Jesus, receive my spirit!"

*Lord, lay not this sin to their charge!* Acts vii. 59, 60.

Bishop Burnet on the Articles, p. 48. justly observes, that, Stephen here worships Christ, in the very same manner in which Christ had but a little while before worshipped his Father on the cross. The Bishop adds, From this it is evident, that if Christ was not the true God, and equal to the Father, then this protomartyr died in two acts that seem not only idolatrous, but also blasphemous; since he worshipped Christ in the same acts in which Christ had worshipped his Father.

St. Paul prayed to the Lord Jesus Christ three times upon one occasion:—"Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me.



For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, *My* grace is sufficient for thee, *my* strength is made perfect in weakness." 2. Cor. xii. 7-9.

If it be asked, who is meant by the Lord? it seems most probable from the context, that it was not God the Father, but Jesus Christ.

For the Lord answered Paul, and spake to him; but God the Father never thus appeared and manifested himself in this manner. All the visible or audible manifestations of God, of which mention is made in the Scriptures of the Old Testament, seem to have been appearances of the Word or the Son of God, acting and speaking in his Father's name; as after the incarnation he acted and spake in his own person; as when he appeared to Stephen, to Paul, and to other Saints and Disciples. In this the ancient Christians and most of the moderns are agreed; except those who admit not the pre-existence of Christ, as the Word or the Son of God. But they who are not influenced by this hypothesis will find no cause to reject this very old and probable opinion.

"And it came to pass, that when I was come again to Jerusalem, even while I *prayed* in the temple, I was in a trance; and saw *him* saying unto me, Make haste, and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning *me*. And I said, *Lord*, they know that I imprisoned, and beat in every synagogue them that believed on *thee*. And when the blood of *thy* martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And *he* said unto me, Depart: for I will send thee far hence unto the Gentiles." Acts xxii. 17-21. Here is an undoubted example of direct prayer to the Lord Jesus, after he had left our world, and had been in glory for a considerable time.

"He that in righteousness, peace, and joy in the Holy Ghost *serveth Christ* is acceptable to God, and approved of men." Rom. xiv. 17, 18. Does not this expression imply religious adoration to Christ?

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, *as unto Christ*: not with eye-service, as men-pleasers, but as the *servants of Christ*, doing service, *as to the Lord*, and not to men, knowing that whatsoever good thing any man doeth, the same shall receive of *the Lord*, whether he be bond or free." Eph. vi. 5-8. In a similar passage in the epistle to the Colossians he adds, "For ye *serve the Lord Christ*," Col. iii. 24. All that I mean to

sions, or form a religion for ourselves, and remain in a state of infidelity.

We have the same kind of commands for the worship of Jesus Christ in some of the writers who immediately followed the Apostles. Ignatius says to the church of Rome—"Pray to Christ for me, that by the beasts I may be found a sacrifice to God." And to the church of Smyrna he has this declaration—"If Jesus Christ shall make me worthy by your prayer."—The justly celebrated Origen has spoken pretty much at large upon the worship of our blessed Saviour, and vindicated it from the cavils of Celsus. "Therefore," says he, "we worship the Father of truth, and the Son, who is the truth, two things in personal subsistence, but one in agreement, and consent, and identity of will: so that whoever sees the Son, who is the brightness of the glory of God, and the express image of his person, sees God in him, as being the true image of God. Now Celsus imagines, that because together with God we worship his Son, it follows upon our own principles, &c. We worship one God, and his only Son, and Word, and Image, with supplications and prayers to the utmost of our power, offering our prayers to God over all by his only-begotten Son; to whom we first present them, beseeching him, who is the propitiation for our sins, as our High Priest, to offer our prayers, and sacrifices, and intercessions to God the Lord of all things. Therefore our faith relies only upon God, by his Son, who confirms it in us.—We worship the Father whilst we admire and adore the Son, who is his Word, and Wisdom, and Truth, and Righteousness."

Dying Stephen prayed to the Lord Jesus Christ—"Lord Jesus, receive my spirit!"

*Lord, lay not this sin to their charge!* Acts vii. 59, 60.

Bishop Burnet on the Articles, p. 48. justly observes, that, Stephen here worships Christ, in the very same manner in which Christ had but a little while before worshipped his Father on the cross. The Bishop adds, From this it is evident, that if Christ was not the true God, and equal to the Father, then this protomartyr died in two acts that seem not only idolatrous, but also blasphemous; since he worshipped Christ in the same acts in which Christ had worshipped his Father.

St. Paul prayed to the Lord Jesus Christ three times upon one occasion:—"Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me.



For this thing I *besought the Lord thrice*, that it might depart from me. And he said unto me, *My grace is sufficient for thee, my strength is made perfect in weakness.*" 2. Cor. xii. 7-9.

If it be asked, who is meant by the Lord? it seems most probable from the context, that it was not God the Father, but Jesus Christ.

For the Lord answered Paul, and spake to him; but God the Father never thus appeared and manifested himself in this manner. All the visible or audible manifestations of God, of which mention is made in the Scriptures of the Old Testament, seem to have been appearances of the Word or the Son of God, acting and speaking in his Father's name; as after the incarnation he acted and spake in his own person; as when he appeared to Stephen, to Paul, and to other Saints and Disciples. In this the ancient Christians and most of the moderns are agreed; except those who admit not the pre-existence of Christ, as the Word or the Son of God. But they who are not influenced by this hypothesis will find no cause to reject this very old and probable opinion.

"And it came to pass, that when I was come again to Jerusalem, even while I *prayed* in the temple, I was in a trance; and saw *him* saying unto me, Make haste, and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning *me*. And I said, *Lord*, they know that I imprisoned, and beat in every synagogue them that believed on *thee*. And when the blood of *thy* martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And *he* said unto me, Depart: for I will send thee far hence unto the Gentiles." Acts xxii. 17-21. Here is an undoubted example of direct prayer to the Lord Jesus, after he had left our world, and had been in glory for a considerable time.

"He that in righteousness, peace, and joy in the Holy Ghost *serveth Christ* is acceptable to God, and approved of men." Rom. xiv. 17, 18. Does not this expression imply religious adoration to Christ?

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, *as unto Christ*: not with eye-service, as men-pleasers, but as the *servants of Christ*, doing service, *as to the Lord*, and not to men, knowing that whatsoever good thing any man doeth, the same shall receive of *the Lord*, whether he be bond or free." Eph. vi. 5-8. In a similar passage in the epistle to the Colossians he adds, "For ye *serve the Lord Christ*." Col. iii. 24. All that I mean to

infer from these two scriptures, is, that Christ is the Lord of the consciences of men, and entitled to the religious homage of his servants.

“*I thank Christ Jesus our Lord* who hath enabled me, for that he counted me faithful, putting me into the ministry.” 1 Tim. i. 12. This is plainly a form of thanksgiving to our Lord and Saviour.

“Now our *Lord Jesus Christ himself*, and God even our Father, who hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and stablish you in every good word and work.”—2 Thess. ii. 16, 17. If the latter is a prayer to God the Father, the former is a prayer to our Lord Jesus Christ.

The writings of this Apostle do indeed abound with prayers to Jesus Christ as well as the Father:—

“Grace to you and peace from—*the Lord Jesus Christ.*” Rom. i. 7.

“The grace of our *Lord Jesus Christ* be with you. Amen.” Rom. xvi. 24.

“The grace of our *Lord Jesus Christ* be with you all. Amen.” Rom. xvi. 24.

In short; this Apostle, in the course of his fourteen Epistles, repeats these, or such like prayers to Jesus Christ upwards of twenty times. Three times also he plainly calls Christ to witness the truth of what he said, which surely he would not have done, unless he had believed him to be omniscient, and so a proper object of prayer. Several times, moreover, he offers up prayers and praises to the Lord, in a way which leaves it doubtful whether he meant the Father or the Son: Yet once, at least, he seems to have ascribed glory to the Son:

“*The Lord* shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: *to whom be glory for ever and ever.* Amen.” 2 Tim. iv. 18.

St. Peter opens his ministry with prayer, and closes it with praise, to Jesus Christ:—“*Thou Lord,*” said he on the former occasion, “*which knowest the hearts of all men,* shew whether of these two thou hast chose.” Acts i. 24, 25.

And on the latter, “Grow in grace, and in the knowledge of our *Lord and Saviour Jesus Christ: to whom be glory both now and for ever.* Amen.” 2 Pet. iii. 18.

St. John also has some ascriptions of praise to the Redeemer, similar to several of those who are gone before:—“Grace be with you, mercy and peace from the *Lord Jesus Christ, the Son of the Father.*” 2 John 3.



Again:—"Grace be unto you and peace—from *Jesus Christ*, who is the faithful witness." Rev. i. 5.

Again:—"Come, *Lord Jesus*." Rev. xxii. 20.

Again:—"The grace of our *Lord Jesus Christ* be with you all. Amen." Rev. xxii. 21.

And again:—"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, *to him be glory and dominion* for ever and ever. Amen."—Rev. i. 5, 6. After the religious homage which these several addresses present to the Lord Jesus Christ, it may be observed, that all the apostles worshipped the Son of God at one and the same time.

"And Jesus led the apostles out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And *they worshipped him*, and returned to Jerusalem with great joy." Luke xxiv. 50—52. "We read of many persons, who, when Christ was upon earth, falling down upon their faces, and worshipping him, were never checked or reprov'd for so doing, as John was, when he offered to worship the angel, and Cornelius, when he made the same offer to Peter."

But it is by no means necessary that we should prove the worship of our Redeemer to have been the practice of the apostles by an induction of particulars; for it is as clear as any thing well can be, that this was the common practice of all Christians; and the very badge of their belonging to Christ. The following scriptures will justify these assertions:—

"To bind all that call on *thy name*." Acts ix. 14.

"Destroyed them *who called on his name*." Acts ix. 21.

"Follow righteousness, faith, charity, peace, *with them that call on the Lord* out of a pure heart." 2 Tim. ii. 22.

Some critics tell us, that the phrase *επικαλούμενοι το ονομα Χριστου*, calling upon the name of Christ, is to be taken passively, as denoting those who were named by the name of Christ, or who were called Christians. But this cannot be. The name Christian, was not known in the world, till some time after Paul's conversion, when, as Luke expressly informs us, *the disciples were called Christians first at Antioch*; whereas, before that time, they were distinguished by the title of *επικαλούμενοι το ονομα Χριστου*, those who called on the name of Christ. Besides that *επικαλούμενοι*, when followed by an

accusative case, always signifies to *invoke*, or *worship*, except only where it signifies to appeal to. Thus, *The same Lord is rich to all who call upon him—for whosoever shall call on the name of the Lord shall be saved.*—Saul is bidden to *wash away his sins, calling on the name of the Lord.*—And Origen, who must have understood the import and force of a Greek participle, at least as well as any modern critic, commenting on one of the above cited passages, says, "The apostle in these words, declares him to be God, whose name was called upon." The argument, therefore, deduced from this expression, we may venture to say, stands good; nor can it admit of any farther reply, or evasion."

*The same Lord over all* is rich unto all that call upon him. For whosoever shall call on the name of the Lord shall be saved. How then shall they call on him, in whom they have not believed?" Rom. x. 12—14. This scripture, as Dr. Whitby well remarks upon it, presents us with a double argument in favour of our Lord's divinity. First, it applies to *him*, what by the prophet Joel is spoken of JEHOVAH; secondly, it affirms him to be the object of religious adoration.

Porphyry, an infidel and an enemy of Christ, and of all Christians, who lived in the third century, acknowledges, that after Christ was worshipped, no body experienced any public benefit from the gods.

We find Christ worshipped as Lord, throughout the most distant countries of the world.

"Tacitus and others attest, that very many were punished because they professed *the worship of Christ.*"—The same very learned man observes still farther, that "there were always very many amongst the worshippers of Christ, who were men of good judgment, and of no small learning." If Christ is only a man, says Novatian, how is he every where present to those who call upon him, since this is not the nature of man but of God, that he can be present in every place.—If Christ is only a man, why does man invoke him in prayer as mediator, since the invocation of a man must be considered as ineffectual to the accomplishing deliverance and salvation? If Christ is nothing more than a mere man, why is our hope put in him, seeing—cursed is the hope that is placed in man." The present Jew reads how his ancestors saw him (Jesus Christ) adored by the Christians, in the first century; and he proves it from the Talmud, wherein are divers relations of R. Eliezer, the great friend of



R. Akiba, who lived in the end of the first century, and the beginning of the second century, concerning the gospels, and the public worship rendered to Jesus Christ by the Christians.

“Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place *call upon the name of Jesus Christ our Lord, both their Lord and ours.*” 1 Cor. i. 2.

The practice of praying to Jesus Christ was continued by the immediate followers of the apostles, and it appears from various evidence to have been the common, well-known practice among them. For even Pliny, the Roman, was no stranger to it, since he tells the emperor Trajan, that it was the custom of the Christians to sing an hymn to Christ as God every morning.—Polycarp, in the introduction to his Epistle to the Philippians, prays that mercy and peace may be “multiplied to them from Almighty God, and from our Lord and Saviour Jesus Christ.”—Ignatius to the Magnesians wishes them health from God the Father, and our Lord Jesus Christ.—In this epistle to the Romans he says, “Health in our Lord Jesus Christ, our God.”—In that to the church of Smyrna, “Health in the immaculate Spirit, and the Word of God.” Again:—“I glorify Jesus Christ our God, who hath given unto you this wisdom.”—The church of Smyrna, in her circular Letter to all Christians, prays, that “mercy, peace, and love may be multiplied to them from God the Father, and our Lord Jesus Christ.” And that we may not take these salutations for mere good wishes without any thing in them of the proper nature of prayer, the same church in the same epistle saith, “They could not leave Christ and worship any other.” Moreover, Justin Martyr speaks still more clearly, if possible, than these:—“God,” says he, “and his only-begotten Son, together with the Spirit, we worship and adore.” And again:—“Next after the unbegotten and ineffable God, we adore and love him who is the Word of God; because that for our sakes he became man, and was made partaker of our sufferings, that he might heal us.”

And again:—“We know Jesus Christ to be the Son of the true God, and therefore hold him to be the second in order, and the prophetic Spirit the third, and that we have good reason for worshipping in this subordination, I shall shew hereafter.” Again:—“The leaders of these sects have each, in their different ways, taught their followers to blaspheme the Maker of the Universe, and him who by his

prophets he had foretold should come, Christ, the God of Abraham, Isaac, and Jacob: with whom we hold no communion, knowing them to be dishonourers of God and religion, and despisers of the laws: who, acknowledging Jesus in name only, refuse to pay him divine worship."

Again:—"The scriptures expressly declare, that Christ was to suffer, and is to be worshipped, and is God."

Irenæus saith, that every knee should bow to Christ Jesus, our Lord, and God, and Saviour, and King, according to the good pleasure of the invisible Father."

Origen again is very express to the same purpose, and even gives us several of his own prayers to the Son of God: We must pray, says he, to the Lord Jesus, and the Holy Spirit, that he would take away that mist and darkness which is contracted by the filth of our sins, and dims the sight of our souls. And again:—I must pray to the Lord Jesus, that when I seek, he would grant me to find, and open to me when I knock. Again:—"Let us pray from our hearts to the Word of God, who is the only-begotten of the Father, that reveals him to whom he will, that he would vouchsafe to reveal these things unto us.—And again in one of his homilies he addresses himself to the Saviour in these words:—"O Lord Jesus, grant that I may be found worthy to have some monument of me in thy tabernacle. I could wish to offer gold, or silver, or precious stones with the princes of the people: but because these things are above me, let me at least be thought worthy to have goats' hair in the tabernacle of God, only that I may not in all things be found empty and unfruitful. It may be observed too, that Origen has more than one hundred homilies which conclude with doxologies to the Son or the Holy Ghost.

I add farther, that this learned man has spoken expressly upon this very text of scripture, and put its genuine meaning past all doubt:—"The Jews," says he, "have not believed in Christ, and therefore do not call upon him whom they have not believed, Rom. x. 14. But in the beginning of the epistle which he (Paul) wrote to the Corinthians, where he says, *With all who, in every place, call upon the name of Jesus Christ our Lord, both theirs and ours*, he pronounces Jesus Christ, whose name is there called upon, to be God. If therefore Enos, Gen. iv. 26, and Moses, and Aaron, and Samuel, called upon the Lord, and he heard them—Ps. xcix. 6.—without question they called upon the name of Christ Jesus. And if to call upon the name of the Lord, and to adore God, be one and the same thing, like as Christ is called upon, Christ



also is to be adored; and as we first of all address our prayers to God the Father, so likewise to the Lord Jesus Christ; and as we prefer our petitions to the Father, so likewise we prefer our petitions to the Son, and as we render our thanksgiving to God, so we likewise render thanksgiving to our Saviour: for the holy scripture teaches that one honour shall be ascribed to both, that is, to God the Father and the Son, when it says, that *all men should honour the Son even as they honour the Father.* John v. 23.

Tertullian, a little before the age of Origen, assures us, the invocation and worship of Christ was the practice of all the Christian world. The kingdom and the name of Christ, says he, are extended without limits; he is every where believed in; he is worshipped in all nations; he reigns every where; he is every where adored; he is in all places equally offered to the acceptance of all; he is to all a King; to all a Judge; to all a God, and Lord. Cyprian frequently speaks of the same practice:—"We offer up unceasing thanks to God the Father Almighty, and to his Christ, our Lord, God, and Saviour, for his divine protection of the church." Again:—"We shall not cease to give thanks to God the Father, and to Christ his Son, our Lord." Again:—"God the Father," says he, "commanded that his Son should be worshipped: and the apostle Paul, mindful of the divine command, says accordingly; *God hath exalted him, and hath given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.* And in the Revelation, when John would have worshipped the angel, he forbade him, saying, *See thou do it not, for I am thy fellow-servant, and of thy brethren; worship the Lord Jesus.*"

Nor is the worship of Jesus Christ peculiar to the church militant: for even the church triumphant is everlastingly exercised in the same blessed employ.

"And when Jesus had taken the book, the four beasts and the four and twenty elders *fell down before the Lamb*, having every one of them harps and golden vials full of odours, which are the prayers of saints; and they sung a new song, saying, *Thou art worthy—for thou wast slain, and hast redeemed us to God by thy blood—and hast made us unto our God kings and priests; and we shall reign on the earth.—* And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand; saying with a loud voice, *Worthy is the Lamb that was slain, to*

*receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, *Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and to the Lamb for ever and ever.*" Rev. v. 8—13.—vii. 10.

And again:—"Salvation to our God which sitteth upon the throne, *and unto the Lamb.*"

Such is the evidence contained in holy scripture for the religious adoration of our Lord and Saviour. How it may affect the mind of other readers I cannot say. But to me it appears to contain no less than a theological demonstration, as we observed before, that Jesus is entitled to divine honours. And we are told Socinus himself was so affected with it, that though he believed the Son of God to be no more than a mere man, he could scarce consider them as Christians who withheld adoration from him. He should have gone two or three steps farther, and concluded, that if Jesus Christ is entitled to divine honours, then he is possessed of a divine nature: and if he is possessed of a divine nature, then he must be ineffably one with his heavenly Father; seeing both reason and scripture declare, there is but one living and true God.—This seems to follow from what the apostle says, Gal. iv. 8. For to worship any being as God, that is not by nature God, is idolatry. Yea, all religious worship is strictly appropriated to God only: *Thou shalt worship the Lord thy God, and him ONLY shalt thou serve.*" Mat. iv. 10. Since then the Lord Jesus has been, and is to be adored, upon the highest authority, we thence infer, upon the same authority, that he is of the same nature and essence with his heavenly Father.

---

### DIFFICULTIES IN RELIGION.

IT has become the fashion to demand a system of religion free from all difficulty—a system that contains nothing opposed to our natural disposition, or offensive to the pride of our understandings. And it is the boast of some in the present age, that the system adopted by them is free from *mysteries*. We do not know exactly what *they* mean by the term. It is sometimes used in scripture, to express that which had been kept concealed, but was afterwards revealed. Rom. xvi. 25–26.—"According to the revelation of the mys-



tery, which was kept secret since the world began, but now is made manifest."—Col. i. 26.—"Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints." But at other times it is used to express that which is above human intelligence, or which has not been revealed. 1 Tim. iii. 16. "Great is the mystery of Godliness, God manifest in the flesh, &c. 2 Thess. ii. 7.—The mystery of iniquity doth already work." When men glory in a system on account of its simplicity and freedom from mystery, probably they mean that in their system, there is nothing above human intelligence, and especially nothing which embarrasses their understandings.

Now if the idea of simplicity alone is to be regarded, the system of the Atheist is the simplest in the world; and next, that of the Deist. But as Atheism never was much in fashion, and as Deism is, at least as far as regards the name, going out of fashion, these two systems need not occupy our time.

It is Christianity, (so called) free from mystery, that we are invited to embrace. That is Christianity stripped of the doctrines of Original Sin, Human depravity, Regeneration—the Divinity of Christ, his incarnation, the atonement made by him, Justification by faith, and sanctification by the Holy Spirit. Now, it is freely confessed, and any may make what use they please of the confession, that Christianity in this guise, presents great and formidable difficulties—difficulties as embarrassing as any that are now designated and rejected as mysteries.

And in the first place, I am utterly at a loss, on this system, in what terms to address a modern philosophical Deist. If I tell him that this religion teaches the existence and perfections of one living and true God, the Creator, and governor of the world. He will answer, I believe *that* without a revelation. If I tell him that it teaches us to love God, to worship, and obey him; his reply is the same. If I say that it requires us to love our fellow-men; he will rejoin; the light of nature teaches me that. If I urge that my religion reveals the mercy of God; he says, of that I have no manner of doubt. And if, as my crowning argument, I insist on the immortality of the soul, and a future state; he tells me, that with Plato and Socrates, he has always received that truth. But Christianity teaches the resurrection of the body. "Ah! here is mystery, he replies; for I cannot understand how this can be. The body in a little time moulders into dust; or is dissipated into air. It is devoured by beasts or fish; it becomes a part of them, or it enters into the com-

position of vegetables; and in fact undergoes an indefinite number of changes, so that the particles which compose my body, may, for any thing that I know, belong to many hundreds of others, before the resurrection." Now after boasting of the utter exclusion of mystery from my system, I should be at a loss how to answer. Equally should I be puzzled to convince him, were he to say, "Excluding this *mysterious* peculiarity of your system, there is nothing which we Deists do not already believe. There is then no manner of necessity for the interposition of heaven, the sending of prophets, the working of miracles, and all the process of revelation—*nec Deus, nisi nodus.*" Indeed should he turn upon me and say—"You are utterly inconsistent with yourself.—In stating the evidences of Christianity you assume that reason is insufficient; that man is so ignorant—so blind, that he cannot discover the most important of all truth, he cannot know the purposes of God respecting his creatures, nor whether, nor in what way it befits him to deal in mercy with us. And yet when you come to interpret what you call a revelation of his will, and of his purposes of mercy, you set up reason as the standard of truth, and undertake to decide, with sufficient boldness concerning the nature and the ways of an infinite Being." I should really be much at a loss in what way to repel the charge.

But not to insist on this.—They who would have me embrace what is called *rational* christianity, do admit in their publications, that the scripture is the Word of God; and refer me to the sacred volume for information.—Well I know and feel myself to be a sinner; and my enquiry is, What must I do to be saved? I feel this to be an urgent and all important enquiry. As directed, I have recourse to the Bible. There I read, "He that believeth and is baptised shall be saved, but he that believeth not shall be damned. Believe on the Lord Jesus Christ and thou shalt be saved," &c. &c. Now here seems to be a mighty stress laid on Faith. If there is no hidden meaning, no intention to mislead me, there is an inseparable connection between faith and salvation. This *faith*, then, is unspeakably important. I must carefully examine its nature and characters. Looking to the scriptures under this impression, I find the same thing expressed in a variety of terms: for instance it is called, *receiving Christ*. John i. 12. "To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name"—*coming unto Christ*. John v. 40.—"And ye will not come unto me, that ye might have life. vi. 37. All that the



Father giveth me, shall come to me, and him that cometh I will in no wise cast out"—*Confessing Christ*. Matt. x. 32-33. "Whosoever shall confess me before men, him will I also confess," &c. It appears, too, from various passages of scripture, that faith is not merely assent to Christianity as true; but that it also involves an exercise of heart, for, *With the heart man believeth unto righteousness*. It is *trusting in Christ*.—Eph. i. 12-13. "That we should be to the praise of his glory, who first *trusted* in Christ: in whom ye also *trust*, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye *believed*, ye were sealed with that Holy Spirit of promise." It is *committing ourselves to Christ*. 2 Tim. i. 12. "For the which cause I also suffer these things: nevertheless, I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have *committed* to him against that day." In a word, I am convinced that according to the scriptures, *faith* implies *belief* of truth revealed, *cordial approbation* of it, and *trust* in the Saviour proposed in the gospel. I am verily persuaded, too, that the gospel of Jesus Christ was intended for the instruction of mankind in general, the rude and unlearned as well as the wise. When I read, then, that I am to believe in Christ and trust him for salvation, the enquiry is, first, what am I to believe concerning Christ—"who is he that I might believe on him?" Here I am told by some, why above every thing you must believe that he was a *mere man*; and I am warned not to think too highly of him. But this creates my difficulty. If he is *only* the son of David, how is he David's Lord? Matt. xxii. 41-45. How is it that he came down from heaven; and was in heaven while on earth? John iii. 13. "And no man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven." If he is a mere man, how is he the *only* son of God? John iii. 16. "For God so loved the world, that he gave his *only begotten son*, that whosoever believeth on him, should not perish but have everlasting life." If he were a mere man, and a man of sincerity, how could he repeatedly, and without explanation use language which made his hearers think that he claimed equality with God? As for example. John v. 17. "But Jesus answered, my Father worketh hitherto, and I work. 19. *For what things soever he* [the Father] *doeth*, these also doeth the Son likewise. 21. For as the Father raiseth up the dead and quickeneth them, *even so the Son quickeneth whom he will*. 22. For the Father judgeth no man; but hath committed all judgment to the Son;

23. *That all men should honour the Son, EVEN AS THEY HONOUR THE FATHER.* 25. The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. 28. Marvel not at this; the hour is coming when all that are in their graves shall hear his voice, 29. and shall come forth." If Christ were a mere man, how could he say, John viii. 58. "Verily, verily, I say unto you, before Abraham was I AM." (compare verse 57.) If Christ were a mere man how could he say, John x. 17-18.—"I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. *I have power to lay it down, AND POWER TO TAKE IT AGAIN.*"—How could he say, verses 27-28, "My sheep hear my voice, and I know them, and they follow me; and I GIVE UNTO THEM ETERNAL LIFE; *and they shall never perish, neither shall any pluck them out of my hand?*" John xi. 25. "I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live." Again if Christ were a mere man, how could the inspired writers say of him, John i. 2-3, In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." Verse 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father,) full of grace and truth."—Rom. ix. 5.—"Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is God over all blessed forever, Amen," Col. i. 16, "For by him were all things created that are in heaven and earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by him, and for him; (verse 17) and he is before all things, and by him all things consist." If Christ were a mere man, how could the inspired apostle write the first chapter of the epistle to the Hebrews? How was it that Thomas addressed him, "My Lord and my God"—that the dying Stephen prayed, "Lord Jesus, receive my spirit—Lord, lay not this sin to their charge"—that the apostles, when Jesus was separated from them, and ascended to heaven, worshipped him. (See Matt. xxviii. 17; Luke xxiv. 51-5)—that they preached, baptised, and blessed in the name of Jesus Christ; that they prayed to him and thanked him; that they expected grace, mercy, and peace, and all other spiritual blessings and gifts from him? [See the New Testament throughout.]



If Christ is only man, how is it that such efficacy is attributed to his death? See Matt. xxvi. 28, "This is my blood of the New Testament, which is shed for many *for the remission of sins.*" Matt. xx. 28. "Even as the son of man came not to be ministered unto but to minister, and to *give his life a ransom for many.*" Luke xxiv. 46-47. "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Eph. v. 2. "Christ hath loved us, and hath given himself for us, an offering, and a sacrifice to God, for a sweet smelling savour." 1 Cor. v. 7. Christ our Passover, is sacrificed for us. Rom. v. 6-8. Gal. i. 4.—"When we were yet without strength, in due time, Christ died for the ungodly. While we were yet sinners, he died for us. He gave himself for our sins that he might deliver us from the present evil world." 1 Peter iii. 18. "Christ hath suffered for sins, the just for the unjust, that he might bring us to God." 1 Peter ii. 23. "Who his own self, bare our sins, in his own body on the tree." And very many other passages of similar import.

If Christ is a mere man, how can he be present *wherever* two or three are gathered in his name? Matt. xviii. 20. How can he be our advocate—our intercessor ever living, and able to save to the uttermost? How can his grace be sufficient for us? In a word how can he do all that he has promised to do for his people?

If Christ is a mere man, how shall he judge the world, as it is repeatedly said in scripture that he shall? See Matt. xxv. 31-46. "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations." [See the whole passage.] 2 Cor. v. 10, "We must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad."

Now the supposition that Christ is a mere man, is, as is apparent from these few passages of scripture, encumbered with difficulties that I cannot solve. In as much as in the *word of God*, the *divinely inspired* volume, it is said that I must believe in him, that is, trust him and rely upon him, for my salvation. What commit my soul and all my immortal interests to a creature—to a frail, fallible man! How can I do it? I am to trust him too for pardon; for sanctification—that is I am to believe that this mere man, by the

shedding of his blood, procured for me the remission of sins; and that he is able so to work on my mind and sway my affections, and regulate my thoughts, as to *redeem me from all iniquity*. I am to trust him to afford grace in every time of need, to be my guide and my comforter, to be *all in all* to me—to support me in death, and as the judge of *quick and dead*, pronounce a sentence upon me, which is to be ratified for eternity. Herein is a marvellous thing, and it stumbles all belief. But what shall I do? I know that I am a sinner, and that I cannot help myself. It is in vain to attempt to persuade me that it is otherwise. And when I ask in all the agonies of deep conviction what I must do to be saved, I am told to believe in one, to trust for eternal salvation one, who, they say, was a man like myself. I repeat I cannot do it. And if this is all, there is no hope for me forever.

Again; on the supposition that Christ is a mere man, believing the scriptures, I am also to believe that a human being possesses attributes more than human; that he has performed, is performing, and will perform works which in other parts of scripture I am taught to ascribe to God; I am to believe that Jehovah will give his glory to a creature; yea that the peculiar offices of Jehovah, are sustained by a creature; which to my mind involves precisely the difficulty, or mystery if you please, involved in saying, *an infinite, omniscient, almighty, creature*.

Still farther; The scriptures give such lofty representations of Christ, make such demands of love to him, show the extent of my obligations to him to be so great, require me so fully and entirely to trust to him, and at all times to depend on him, that on the supposition of his being a mere man, I feel myself tempted by the infallible oracles, the divinely inspired word of God, every day to commit idolatry. Hence, it fully appears to me, (and I cannot get over the impression) that the word of God, of which it is obvious that one great design is to destroy idolatry and all false worship, is so constructed as to be calculated to produce that which it aims to destroy, to encourage that which it forbids.

But there is another conclusion, which is forced on my mind—When I think of all that our Saviour said concerning himself, of which a part has been quoted above, I cannot reconcile it with any idea that I have of candour and integrity, on the supposition that he was a mere man. For unless he laboured under some mental derangement—This is written with a deep feeling of horror—he must have been conscious that he was a mere man. Now with this conscious-



ness, he said "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee *before the world was*"—"I give unto my sheep eternal life, and none shall pluck them out of my hand" &c. See passages quoted above.

But suppose that I could get over these difficulties formidable as they are; that is suppose me to comprehend how Jesus Christ could be a mere man, and yet redeem and save his people, give to them eternal life, and judge the world in righteousness; I should not then have a religion unencumbered with mysteries. Let me take the Socinian hypothesis, and in their sense of the term, believe that there is one God. Now I still profess to believe that the scriptures give just representations of God, and to take them as the rule of my faith. According to them, God is infinite, eternal, unchangeable, almighty, omniscient, omnipresent, holy, just and good; the creator, the preserver, the moral governor, and righteous judge of the universe—in a word he is infinite in every perfection. All this is admitted; and is said to be plain, simple and intelligible truth, without mystery. But not being accustomed to take any thing on trust, I endeavour to look into the several propositions here presented to my understanding, and I find things beyond my intelligence at every step.

1. The introduction of moral evil into the government of such a being as God, confounds me. Physical evil is equally perplexing. For God being the Creator, was free to choose whether to bring this world into existence or not—being almighty and infinitely wise, it was in his power to make the world and man in a different fashion from that in which they were made—being omniscient, the introduction of sin and misery could not have been an event unforeseen and unprovided for, an event which took our Maker by surprise. God by not creating us, or by creating us different creatures might have prevented sin and misery in his government. Why did he not? Why with perfect foreknowledge of all that has taken place or ever will take place, did he create us such as we are? Does reason comprehend this, so as to reconcile the facts that occur with the attributes of Deity? To us this is a great mystery—We know the facts; we believe in the perfections of God, but we cannot solve the difficulty.

2. God is an infinite spiritual being, that is he has infinite understanding, will and power; in other words, *He is every*

*where present without extension.* And this is a difficulty which I cannot solve.

3. The perfections of God imply absolute immutability; for if God is infinitely perfect, any, the least possible change would produce imperfection. But immutability from eternity implies duration without succession. And this to me is a mystery. Besides; God has existed from eternity. At the creation of the world, this was true as it is true now. But here has been an addition of nearly six thousand years to an eternal duration—which is as much as to say that the infinity of which we speak now, is greater than that of which one might have spoken at the creation by six thousand; and I cannot understand this.

4. “Infinite understanding, which implies an understanding of all things past, present, and future; and of all truth and all reason and argument, implies infinite thought and reason. But, how this can be absolutely without mutation, or succession of acts, seems mysterious and absurd. We can conceive no such thing as thinking without successive acting of the mind about ideas. Perfect knowledge of all things, even of all the things of external sense, without any sensation, or any reception of ideas from without, is an inconceivable mystery. Infinite knowledge implies a perfect comprehensive view of a whole future eternity; which seems utterly impossible. For, how can there be any reaching to the whole of this to comprehend it, without reaching to the utmost limits of it? But this cannot be, where there is no such thing as utmost limits. And again, if God perfectly views an eternal succession or chain of events, then he perfectly sees every individual part of that chain, and there is no one link of it hid from his sight. And yet there is no one link, that has not innumerable links beyond it; from which it would seem to follow, that there is a link beyond all the links that he sees, and consequently, that there is one link, yea innumerable links, that he sees not; inasmuch as there are innumerable links beyond every one that he sees. And many other such seeming contradictions might be mentioned, which attend the supposition of God’s omniscience. If there be absolute immutability in God, then there never arises any new act in God, or new exertion of himself; and yet there arise new effects; which seems an utter inconsistency. And so innumerable other like mysteries and paradoxes are involved in the notion of an infinite and eternal intelligent being.”\*

\* Edwards’ Works Vol. VIII. Page 208.



5. It is obviously unsafe, that is, it is unphilosophical to reason from the operations of our minds, to those of the infinite and eternal mind, that we call God. The difference is so great, the manner of acting, so dissimilar. Bearing it in mind that God is the preserver of all things and the governor of the universe, it is easy to see that this is the case. Our minds can attend only to one thing at once, But (if we may speak of the attention of Deity,) an infinite number of things occupy his attention at the same moment—We can perform only one volition at the same time; God wills every thing that concerns the whole affairs of the universe every moment—We are conscious only of the present thought, volition or sensation; but, if we may apply this term also to the Almighty, God is conscious of knowing all that is implied in omniscience; of attending to all that is done in the universe, of willing every thing that concerns the preservation and government of creatures material and spiritual, in heaven, or the earth, or under the earth. Now, for myself, this is utterly inconceivable to me. And according to any conceptions which I can form of the operations of mind, seems plainly impossible.

But there would be no end to the statement of difficulties, should the subject be pursued. It deserves remark, too, that no relief is obtained by rejecting revelation, and avowing Deism. These same mysteries still press on me, or others equally great. But if I attempt to cut the Gordian knot, and plunge into Atheism; there I find absurdities glaring and palpable, pressing on my wretched system, and confounding my understanding.

The conclusion to be derived from all this is, that the boast of a system perfectly simple and intelligible is inconsiderate; that the reason of man ought not to be set up as the *standard of religious truth*; that in the Godhead, there are mysteries, which finite minds cannot interpret. In reference to this subject, another extract is made from the writings of President Edwards, a man, the power of whose intellect must be felt by all who have sufficient perspicacity to perceive the force of argument.

“If God give us a revelation of the truth, not only about spiritual beings, in an unseen state; but also concerning a spiritual being or beings of a superior kind, (and so of an unexperienced nature) entirely diverse from any thing we now experience in our present state, and from any thing that we can be conscious of in any state whatsoever—then, especially, may mysteries be expected in that revelation.”

“The truth concerning any kind of percipient being, of a different nature from our own, though of a kind inferior, might well be supposed to be attended with difficulty, by reason of its diversity from what we are conscious of in ourselves; but much more so when the nature and kind is superior. For a superior perceptive nature may well be supposed, in some respects, to include and comprise what belongs to an inferior, as the greater comprehends the less, and the whole includes a part; and therefore what the superior experiences may give him advantage to conceive of concerning the nature of the inferior. But, on the contrary, an inferior nature does not include what belongs to a superior. When one of an inferior nature considers what concerns beings of a nature entirely above his own, there is something belonging to it over and above all that the inferior nature is conscious of.”

“A very great superiority, even in beings of the same nature with ourselves, sets them so much above our reach, that many of their affairs become incomprehensible, and attended with inexplicable intricacies. Thus many of the affairs of adult persons are incomprehensible, and appear inexplicably strange to the understandings of little children; and many of the affairs of learned men and great philosophers\* and mathematicians, things with which they are conversant and

\* We here extract an anecdote happily illustrating this subject—  
“I once told a boy of about thirteen years of age, that a piece of any matter two inches square, was eight times as large as one of but one inch square; or that it might be cut into eight pieces, all of them as big as that of but one inch square. He seemed at first not to think me in earnest, and to suspect that I only meant to make game of him. But when I had taken considerable pains to convince him that I was in earnest, and that I knew what I said to be true; he seemed to be astonished at my positiveness, and exclaimed about the impossibility and absurdity of it; and would argue, how was it possible for two inches to be eight inches! And all that I could say, did not prevail upon him to make him believe it. I suppose it seemed to him as great a contradiction, that what was just twice so long, and twice so broad, and twice so thick, should yet be eight times so big, as any other absurdity whatsoever. And when I afterwards shewed him the truth of it, by cutting out two cubes, one an inch, and the other two inches square, and let him examine the measures, and see that the measures were exact, and that there was no deceit; and cut the two inch cube into eight equal parts, and he counted the parts over and over, and took the parts one by one, and compared them with the one inch cube, and spent some time in counting and comparing; he seemed to be astonished, as though there were some witchcraft in the case; and hardly to believe it after all. For he did not yet at all see the reason of it. I believe it was a much more difficult mystery to him, than the Trinity ordinarily is to men; and seemed much more evidently a contradiction, than any mystery of religion to a Socinian or a Deist.” Edwards vol. viii. 153.



well acquainted, are far above the reach of the vulgar; and appear to them not only unintelligible, but absurd and impossible and full of inconsistencies. But much more may this be expected, when the superiority is not only in the degree of improvement of faculties and properties of the same kind of beings, but also in the nature itself. So that if there be a kind of created perceptive beings, in their nature vastly superior to the human, which none will deny to be possible, and a revelation should be given us concerning the nature, acts, and operations of this kind of creatures; it would be no wonder, if such a revelation should contain some things very much out of our reach, attended with great difficulty to our reason, being things of such a kind, that no improvement of our minds, that we are capable of, will bring us to an experience of any thing like them. But, above all, if a revelation be made to us concerning that Being, who is uncreated and self-existent, who is infinitely diverse from and above all others in his nature; and so infinitely above all, that any advancement of our nature can give us any consciousness of: in such a revelation, it would be very strange indeed, if there should not be some great mysteries, quite beyond our comprehension; and attended with difficulties which it is impossible for us fully to solve and explain." Vol. VIII. 206.

This matter cannot now be pursued farther. The province of reason in matters of religion, will be a subject of future inquiry. In the mean time, however, it may be well briefly to notice a common objection. It is inconsistent, say some, with the very nature of a revelation that it should contain mysteries. Indeed it is a contradiction, for how can that be a revelation, which is kept hidden, is mysterious, is not revealed? Besides, *cui bono?* of what advantage can it be, to tell me things which go beyond my understanding? The objection is specious, but not solid. To shew this, let it be understood that the mysteries of religion are not abstract propositions presented to the understanding, but facts proposed to our belief on evidence that to "multitudes that no man can number," has appeared sufficient. Let it be understood too that any thing that we cannot now fully comprehend and explain, is a mystery to us. Now let it be supposed that man had been made in all respects just as he is, requiring food and drink for the support of animal life &c. except that he had no appetite. Would it not be important that he should know that he must eat and drink, or die? Might not the truth that food is necessary for sustenance, be received by him, while left altogether in the dark as

“The truth concerning any kind of percipient being, of a different nature from our own, though of a kind inferior, might well be supposed to be attended with difficulty, by reason of its diversity from what we are conscious of in ourselves; but much more so when the nature and kind is superior. For a superior perceptive nature may well be supposed, in some respects, to include and comprise what belongs to an inferior, as the greater comprehends the less, and the whole includes a part; and therefore what the superior experiences may give him advantage to conceive of concerning the nature of the inferior. But, on the contrary, an inferior nature does not include what belongs to a superior. When one of an inferior nature considers what concerns beings of a nature entirely above his own, there is something belonging to it over and above all that the inferior nature is conscious of.”

“A very great superiority, even in beings of the same nature with ourselves, sets them so much above our reach, that many of their affairs become incomprehensible, and attended with inexplicable intricacies. Thus many of the affairs of adult persons are incomprehensible, and appear inexplicably strange to the understandings of little children; and many of the affairs of learned men and great philosophers\* and mathematicians, things with which they are conversant and

\* We here extract an anecdote happily illustrating this subject—“I once told a boy of about thirteen years of age, that a piece of any matter two inches square, was eight times as large as one of but one inch square; or that it might be cut into eight pieces, all of them as big as that of but one inch square. He seemed at first not to think me in earnest, and to suspect that I only meant to make game of him. But when I had taken considerable pains to convince him that I was in earnest, and that I knew what I said to be true; he seemed to be astonished at my positiveness, and exclaimed about the impossibility and absurdity of it; and would argue, how was it possible for two inches to be eight inches! And all that I could say, did not prevail upon him to make him believe it. I suppose it seemed to him as great a contradiction, that what was just twice so long, and twice so broad, and twice so thick, should yet be eight times so big, as any other absurdity whatsoever. And when I afterwards shewed him the truth of it, by cutting out two cubes, one an inch, and the other two inches square, and let him examine the measures, and see that the measures were exact, and that there was no deceit; and cut the two inch cube into eight equal parts, and he counted the parts over and over, and took the parts one by one, and compared them with the one inch cube, and spent some time in counting and comparing; he seemed to be astonished, as though there were some witchcraft in the case; and hardly to believe it after all. For he did not yet at all see the reason of it. I believe it was a much more difficult mystery to him, than the Trinity ordinarily is to men; and seemed much more evidently a contradiction, than any mystery of religion to a Socinian or a Deist.” Edwards vol. viii. 152.



well acquainted, are far above the reach of the vulgar; and appear to them not only unintelligible, but absurd and impossible and full of inconsistencies. But much more may this be expected, when the superiority is not only in the degree of improvement of faculties and properties of the same kind of beings, but also in the nature itself. So that if there be a kind of created perceptive beings, in their nature vastly superior to the human, which none will deny to be possible, and a revelation should be given us concerning the nature, acts, and operations of this kind of creatures; it would be no wonder, if such a revelation should contain some things very much out of our reach, attended with great difficulty to our reason, being things of such a kind, that no improvement of our minds, that we are capable of, will bring us to an experience of any thing like them. But, above all, if a revelation be made to us concerning that Being, who is uncreated and self-existent, who is infinitely diverse from and above all others in his nature; and so infinitely above all, that any advancement of our nature can give us any consciousness of: in such a revelation, it would be very strange indeed, if there should not be some great mysteries, quite beyond our comprehension; and attended with difficulties which it is impossible for us fully to solve and explain." Vol. VIII. 206.

This matter cannot now be pursued farther. The province of reason in matters of religion, will be a subject of future inquiry. In the mean time, however, it may be well briefly to notice a common objection. It is inconsistent, say some, with the very nature of a revelation that it should contain mysteries. Indeed it is a contradiction, for how can that be a revelation, which is kept hidden, is mysterious, is not revealed? Besides, *cui bono?* of what advantage can it be, to tell me things which go beyond my understanding? The objection is specious, but not solid. To shew this, let it be understood that the mysteries of religion are not abstract propositions presented to the understanding, but facts proposed to our belief on evidence that to "multitudes that no man can number," has appeared sufficient. Let it be understood too that any thing that we cannot now fully comprehend and explain, is a mystery to us. Now let it be supposed that man had been made in all respects just as he is, requiring food and drink for the support of animal life &c. except that he had no appetite. Would it not be important that he should know that he must eat and drink, or die? Might not the truth that food is necessary for sustenance, be received by him, while left altogether in the dark as

to the manner of affording sustenance by food? Nothing seems more strange than that a piece of dry bread should be converted into living flesh and blood—And how this is the physiologists have not told us—It is a mystery. So who can tell the *modus operandi* of medicine? Yet the fact that medicine is useful, is fully established. So of ten thousand things in nature. So also in religion. The omnipresence, the omniscience, the eternity of Jehovah is a mystery. We can only form negative ideas of these attributes; and in contemplating them, we are, at the very first step involved in seeming contradictions, yet who that has a spark of piety will not say that it is of the utmost importance for God to reveal himself as possessing these perfections? Let *any one* look at the heathen world—at the dark idolatry of the common people, and the vain speculations and uncertain conjectures of the philosophers and answer. Why if there had been no revelation, the difficulties and apparent contradictions involved in our ideas of an infinite being, would have utterly unsettled all our notions concerning God, and led to downright atheism.

The above remarks apply with peculiar force to christianity. The doctrine of the Trinity is mysterious—not more so, however, than that of God's eternity or omnipresence—yet it is unspeakably important that we should know, when we anxiously enquire what we must do to be saved, and are told to believe on the Lord Jesus Christ, that he is able to do for us all that we need—able to save even to the uttermost all that come to God by him—that he is a divine Redeemer. This fact is as intelligible as that which asserts the omniscience or omnipresence of Jehovah—As the one lays the foundation for adoration of Jehovah, so does the other of unwavering confidence in the Lord Jesus Christ, who is God over all blessed forever. Amen.



## AN ORIGINAL COMMUNICATION.

*From Selina, Countess of Huntingdon, To Patrick Henry, Esq.  
Governor of Virginia.*

---

[The subject of Indian Missions now occupies much of the attention of the Christian public—and deservedly. The General government takes a lively interest in the various plans which are carrying on to meliorate the condition of those, who once were the lords of the soil in this extensive country, and who have not been treated in the kindest manner by us. We rejoice in these things. To those who feel as we do, the following papers will be very acceptable. We give true copies—The originals are in the office of Wm. Munford Esqr. keeper of the Rolls, and Clerk of the House of Delegates of Virginia. It cannot be ascertained that any notice was ever taken of the communication by the State authorities.

Southey in his life of Wesley, a book read by many, gives an account of the writer of these pieces, which they certainly do not justify. He tells us that she was daughter of Washington. Earl of Ferrers, and widow of Theophilus Earl of Huntingdon; and remarks that, "There was a decided insanity in her family." But of this he gives no instance except two; of which one was, her language to Bishop Benson, when sent to "restore her to a saner sense of devotion." "She quoted the homilies against him, insisted on her own interpretation of the articles, and attacked him upon the awful responsibility of his station,"—the other was, her support and encouragement of Whitefield and the Calvinistic Methodists.

We leave it to our readers to judge whether the author of the following plan was insane—For ourselves we only wish that it could have been adopted long ago, in its substantial parts—The success of measures to civilize and christianize the Indians would have long since ceased to be problematical.]

---

SIR,

When a person has no other object in applying to the supreme authority of a State, than to interest the state in an extensive design, expressly formed to promote the great cause of religion and humanity, there can be no doubt but such an application will be favourably received, though the circumstances of the country should not permit it to engage in the undertaking, or to contribute largely to the carrying it on. With this general sentiment, I entertain that opinion of the piety and benevolence of America, that I feel no difficulty sir, to address myself to your excellency on the important subject; and to request that you will communicate this letter to the other branches of the legislature of the state over which you preside. If I err in the manner and form of this application, I humbly beg it may be imputed to ignorance, not to want of respect.

The object of my application is great. I have long reflected with pain on the condition, both in a religious and civil light, of the Indian nations in North America.

With a mind untinctured with fanaticism or illiberality, I have long wished that some great and solid plan for their conversion and civilization, for making them good christians and useful citizens could be fallen upon. I rejoice in thinking that the late revolution opens a way to this great work. I rejoice in the hope that the piety and humanity of the Americans, will encourage a rational undertaking to attain those important ends. I rejoice in the firm expectation that they will cordially unite with me in such an undertaking; and I fervently implore the Divine Being, to crown our joint endeavours with success.

The enclosed outlines of a plan will give you an idea of my design. My views are so extensive, the means in some respects so great, that in order to be able to concert measures suitable to the largeness of the design, I think it necessary to communicate these outlines of a plan to several of the states, which, from their situation, seem to have it more especially in their power to give energy and facility to such an undertaking. What one State cannot do, another may. If one alone should be unable to grant as much land as will be necessary they may severally contribute what on the whole will be sufficient. The States I propose to apply to, are those of North-Carolina, Virginia, Pennsylvania, and New-York. I most respectfully request that the legislature of your State will take the matter into their serious consideration. Should the general ideas I have given of the design meet with approbation, it would give me infinite pleasure to be informed in what manner you and they think those ideas could best be carried into effect. As I have no view to private interest myself in the design, so I earnestly wish that every precaution should be taken to guard against the selfishness of others, and against all abuses whatever. Whether therefore the plan should finally be, to make a great settlement in one State, or to establish lesser settlements in different states, I shall most cheerfully concur in every provision which the state or states may think necessary, to prevent fraudulent practices, and to preserve the true spirit of the undertaking. It cannot escape your Excellency, that independently of other circumstances, the countenance and encouragement which the states may respectively be disposed to give to this design, must be an important consideration in finally settling the plan. It will, in particular, be necessary,



that I should know what quantity of land a State may be disposed to grant, what quit-rent will be required, and what length of time the settlers will be exempted from taxes. The knowledge of these particulars is so essential to the coming to a proper determination, that I am persuaded your Excellency will immediately see the propriety of my requesting to be informed what your State is disposed to do in regard to them. I beg leave to mention here a circumstance which ought to have been inserted in the outlines of the plan, viz: that the intended settlers have been hearty friends to the rights and liberties of America from the beginning of the controversy to the conclusion of it.

I have requested Sir James Jay to assist me in this weighty business. He has promised to do it, as far as his own affairs will permit. I have fully explained my views and intentions to him. We have often conversed on the subject. The outlines I enclose you, are the result of our joint deliberations. His long residence and personal knowledge of things in these kingdoms, and his acquaintance with America, render him very fit to assist in forming a plan in which many circumstances in each country are to be combined. I have long known Sir James; and I rely much on his prudence and judgment. Besides, he knows my mind so well, that I am inclined to think, if the State should be disposed to grant land for this design, and he should be consulted on the subject, he will be able to say, pretty nearly, whether the tract proposed would, in point of situation and terms of settlement, be likely to meet my ideas. I request therefore that he may be advised with on the occasion. It will facilitate matters; and may prevent the delay and loss of time which repeated explanations by letter, at so great a distance as that between America and this Country, would necessarily occasion. When I know the dispositions and determinations of the States; and have obtained all the information I hope to receive; I shall be able to come to a final conclusion on every part of the design. I hope with the blessing of Heaven, that a solid plan may then be formed for effectually answering the great ends in view.

I have the honour to be with great respect,

Your Excellency's most obedient

and most humble servant

S. HUNTINGDON.

Bath, April 8, 1784.

## TO THE FRIENDS OF RELIGION AND HUMANITY IN AMERICA.

To introduce the benevolent religion of our blessed Redeemer among heathen and savage nations; to lead them from violence and barbarity to the duties of humanity and the arts of civil life, to provide a refuge for pious, industrious people, who wish to withdraw themselves from scenes of vice and irreligion, to a country where they may spend their days in the pursuits of honest industry, and in the practice of religion and virtue: These are objects, in which the glory of the Almighty, and the happiness of a great number of our fellow creatures, are so eminently combined, that I trust you will cheerfully concur and assist in a design expressly formed for the attainment of them.

Experience has shewn, that the sending a few missionaries, and establishing a few schools among the Indians of America, have been very inadequate to the great object of their conversion and civilization. It is reasonable to think that no great progress can be made in converting a savage people, thinly scattered over an extensive country, and often wandering, in single families or small bodies, to distant places, until they can be brought to live in a more settled and social manner; or, unless the works of conversion and civilization can be made to go hand in hand.

It is a peculiar happiness therefore, that these different objects of converting and civilizing the Indians, and of providing settlements for orderly religious people, so perfectly coincide, that there is the greatest reason to think we shall succeed better in our endeavours to attain both, if we unite them into one great concern, and proceed accordingly than if we were to undertake and pursue each independently of the other.

The people I wish to provide a settlement for, are not loose idle vagabonds; but decent, industrious, religious people, of exemplary lives and manners, and attached to the cause of liberty. If these people can be settled in a proper place among the Indians, where they and the Indians may have a free and easy intercourse, they may not improperly be considered as so many missionaries and school masters among them. From a sense of religious duty, they will kindly entertain those poor ignorant people; they will do them every good office; they will take pains to gain their esteem and affection, and to cultivate a good correspondence



with them. Their more comfortable way of living, their inoffensive and friendly manners, their modes of cultivation, and their mechanic arts, will be constant examples to them. Some part of these things may be gradually, though insensibly imbibed. Reason tells us, that little change is to be expected in a savage Indian, while he is able to pursue his wonted course of life. Yet even in that case, something may engage his attention, and excite his imitation. On those Indians who are past enjoying the active scenes of life, or are restrained therefrom by infirmity or accident, greater impressions may be made. But it is not unreasonable to think that the women and children may be induced to mix more in society with the settlers, to join with them occasionally in some little work of agriculture, or of the mechanic kind, if it be only to amuse themselves and pass away time. When people are neither compelled nor confined to work; but on the other hand, are at liberty to leave off at pleasure, and are encouraged to go on, or to return another time to the same or a similar employment; they are less averse to labour. Frequent practice may become habitual, and insensibly induce habits of useful industry under the notion of amusement. The progress that would naturally be made in this way, would gradually soften their manners, influence their morals, and lead them into social life.

Several worthy clergymen, of well known character for religious zeal and integrity of manners, will accompany the settlers. Their duty will be, according to their talents and personal health and strength, to keep up the spirit of religion and piety among their own people; and by means of interpreters, to preach the glad tidings of salvation in the wilderness, to bring the inhabitants of those benighted regions from darkness to light, to the knowledge of the true God, and of Jesus Christ.

Schools will also be established. Children will be educated in them to religion and virtue, in a liberal manner, agreeably to that great principle of christianity, love to God, universal charity and good-will to all mankind. They will also be instructed in useful knowledge, so that they may become good christians, and useful members of the community. One great object will be, to endeavour to induce the Indians to suffer their children to go to such schools; and to permit them, for the greater convenience to live in such families of our people, as the parents or the children themselves shall choose.

Regulations will be made, on the most solid footing, in regard to the clergy and the schools; but independently of regular arrangements for those purposes; as there will be among the settlers, several discreet people of good understanding, clergy and others, zealous in the cause of religion, great hopes are entertained, that every measure will be taken, which good sense, zeal and industry, can employ, to accomplish the important objects in view.

To carry the plan into execution, it will be necessary that a quantity of land, answerable to the magnitude of the undertaking, be granted for the purpose in one or more of the United States: that the land be among the Indians, or very near to them; and so situated in regard to the bulk of the more distant Indian nations, that there may be an easy communication by water with those nations, in order that the clergy may, with tolerable ease, and without loss of time, go among them; and that the Indians may be tempted; by the facility of the communication, to have frequent intercourse with the settlements.

As I have no other view in the undertaking than what I have frankly declared; as I mean not to have any property myself in the land to be granted, nor that any person should acquire any in it, except in the same way, and on the same conditions, which shall be laid down for all settlers upon it: as I heartily wish to guard against every abuse and departure from the true spirit of the undertaking; it is my earnest desire, that the land be granted on such terms, and under such restrictions and precautions, as the legislature of the State which shall make the grant, shall think best suited to promote the design, and to prevent all abuses. My idea of the matter is in general this; that a tract of land be laid out for a considerable number of families: that Protestants of all denominations be admitted to settle upon it: that no persons shall settle upon it, but such as shall severally bring a certificate and recommendation from me, or from the trustees which I shall appoint in England, Scotland, and Ireland; so that the settlers shall not be liable to have bad people obtruded among them: that one or more persons be appointed by the State to grant warrants of settlement to people having such certificates; that the persons so to be appointed by the State, shall be residents in the state, and shall be accountable to the legislature; that no settlers shall, on any account or pretence, have a warrant for more than 500 acres: that no person shall have a right to sell his land without the consent of the persons appointed by the legislature to issue warrants of



settlements, unless he shall have resided        years upon the said land; and that no person be permitted to purchase such lands, except such persons who have obtained certificates as abovementioned: that the tract or tracts be laid out in townships by the persons I shall appoint to survey and lay out the same; that they set apart places, for one or more cities or towns; that the residue of the land be divided into farms of different sizes, to accommodate greater or lesser families; that the places for cities or towns be laid out in streets and lots of certain dimensions for public and private uses; that the farms be subjected to pay, after being settled a certain number of years, a moderate acknowledgment per acre, annually, to the state: that the lots in the city be granted by certificate and warrant in the same manner as the farms; that they also pay an annual acknowledgment to the state; that the acknowledgment commence        years after the grant; that no person have a grant for a second or third lot, until the former has a dwelling-house that is inhabited, or a work-shop that is used upon it: that from the farms which shall not be settled by the number of people for which they were granted, within three years after the warrants were issued, a proportionable number of acres shall be deducted: that those deducted acres, and all farms which shall not be settled, and all lots which shall not be built upon within the same period, shall revert to the common stock; that a certain number of farms and city lots, as many as the legislature shall think sufficient, be reserved as an estate, to be let out and improved, for the purpose of supporting public schools, the clergy, and other public establishments.

As it is impossible that I or my friends in this kingdom, who are strangers to the local circumstances of America, can immediately fix on a suitable spot or spots of land, and form a complete plan for the execution of this great work; I wish to have the most ample information on the subject, from the friends of religion and humanity in America. The most eligible method of obtaining that, appears to be, to lay the design before the legislatures of those states which seem to lay most convenient for the purpose.

I have requested Sir James Jay to perform this office for me, to lay these outlines of the plan before them, to learn their sentiments of it, their disposition to encourage it, and to communicate the result to me.

When one contemplates the revolution which Providence hath wrought in favour of the American States, that great

work seems but a prelude to the completion of yet more gracious purposes of love to mankind.

This idea fills the soul with joy, and raises it to the most solemn devotion. Yet it is not for us frail mortals, to determine on the councils of the most High. With humble submission to the Divine will, let us do our duty. Let us endeavour to spread his name among the heathen: let us endeavour to obey his divine precepts, and to follow his gracious example of benignity to mankind. Unite with me then my friends, in this glorious cause; you who have seen and felt the mercy and goodness of the Almighty; who have been supported by him in the days of trial and adversity, and were at last delivered from bondage, and raised to Liberty and Glory.

S. HUNTINGDON.

Bath, April 8, 1784.

---

## BIOGRAPHICAL.

---

A MEMOIR OF THE REV. WM. GRAHAM.

(Continued from Page 79.)

At Princeton College, the genius, industry and piety, of young Graham soon brought him into notice. He there became acquainted with Samuel Stanhope Smith, through whose instrumentality, as will be presently related, he removed to Virginia. A circumstance occurred while he was at college, that may give some idea of the estimation in which he was held by his fellow students. During the preparation for one of the public examinations, the late Gen. Henry Lee, then a student, requested permission to review with Mr. Graham in his room: assigning as a reason for this request, that he knew Mr. Graham had been more studious than himself; and he considered him better qualified than any of the class, to explain any difficulties that might occur in the course of the review. Mr. Graham at first positively refused, supposing that it would produce a waste of time; as they would insensibly run into conversation unconnected with their studies. Lee insisted, and, at length his request was granted; but upon the express condition, that there should be no conversation on any subject whatever, except that which immediately demanded attention. At the examination, Lee distinguished



himself. When it was over, he came into Mr. Graham's room and said, "Well Graham! I have stood a glorious examination, and I know that I am indebted for it in a great measure to you: what compensation shall I make you?" "Not any," was the reply. Lee however continued to insist, and Graham to refuse. At length Lee went to his own room, and dashing his pen across his own name in "Belsham's Lectures on Natural Philosophy" wrote "*William Graham*" in its stead, and returning to Mr. Graham's room laid the book on the table, and walked off. The book is now in the possession of a relative of Mr. Graham's in Rockbridge.

During one of the college vacations his mother was affected with a paralytic stroke, which, for a time rendered her entirely speechless and helpless. She gradually however became able to walk, and to speak so as to be understood. Some hopes were entertained that she might recover; but those hopes did not last long. She soon received a second stroke more severe than the first which, in a few hours, deprived her of life. William, who was on a visit to a clergyman, at some distance, was sent for, and reached his father's just in time to see her breathe her last. This was a severe trial to him. Scarcely ever was there a son, who felt a more affectionate regard for a mother; and scarcely ever was there a mother, who more deserved the respect and affection of a son. She was a woman of no ordinary kind. Her christian attainments were far above those of ordinary professors. Her son William, towards the latter part of his life, said that he thought her, in this respect, superior to any person he had ever known, except perhaps one, who might have been her equal; and to this he added the remarkable declaration, *that he had received more information respecting the nature of practical religion, from the conversation of his mother, than from all the books he had ever read on the subject, the Bible excepted.* Her religion, however, was not confined to internal experiences. It manifested itself in her temper, and in all the duties and relations of life. She had nothing about her harsh, boisterous, or overbearing; but had much of that meek and quiet spirit, which, "in the sight of God, is of great price." She was never censorious: but was eminent for that charity which "hopeth all things, believeth all things." Her affectionate heart and ardent piety, peculiarly fitted her for attending the beds of the sick and afflicted; and she was generally sent for on such occasions; and no difficulties by night or by day could prevent her attendance. She lived perhaps without an enemy and died universally lamented.

On leaving college, Mr. Graham returned to his father's, and immediately after entered on the study of Divinity under the Rev. John Roan. The latter, like other country clergymen, lived on a farm, and depended, in part, on its produce for the support of his family. In the business of farming, however, he succeeded but poorly. His implements of husbandry often got out of repair, and his business became deranged: and he knew not how to repair the one, or set the other in order. Cases of this kind sometimes occurred, which very much perplexed the good old man, and almost induced him to adopt the hasty resolution of abandoning farming altogether. From these perplexities his pupil, when informed of them, generally relieved him. The experience which Mr. Graham had in farming in his youth, together with a ready mechanical invention, and considerable manual dexterity, enabled him in most cases, in a little time, to set all to rights; and where that could not be done, he suggested such plans and expedients as were highly useful. These labours, intended by Mr. Graham only for the benefit of Mr. Roan, were highly useful to himself. His application to study was so great, that without the relaxation and exercise which these services afforded, his health would probably have been greatly injured.

We are now approaching an important period in the life of Mr. Graham. He is soon to enter on the discharge of public duties, and to ascertain from actual experiment, whether the hopes and expectations of his friends would be fulfilled, and whether the education which at so late a period of his life he had with so much difficulty obtained, had fitted him for that usefulness which he had himself fondly anticipated.

The death of his mother had doubtless weakened his attachment to Pennsylvania, and caused him, with much more readiness than perhaps he otherwise would have done, to yield to the advice and solicitation of his friend Mr. Smith, who urged him to come to Virginia.

*(To be continued in our next.)*



# RELIGIOUS INTELLIGENCE.

## FOREIGN.

[We insert with pleasure the First Report of the Continental Society, (mentioned in our No. for January,) as from it our readers will learn much of the state of Religion in Europe, and of the efforts making for its melioration.]

### REPORT, &c.

THE Committee of the Society for the diffusion of Religious Knowledge over the Continent of Europe, deem it expedient, in presenting their first Report, to offer some remarks, chiefly derived from the observations of their native Correspondents, on the state of Religion in those countries during the last few years; because they are of opinion that considerable misapprehension prevails throughout Great Britain, on this subject.

#### *State of Religion on the Continent.*

Be the causes what they may, Infidelity has been the prevailing sentiment of the majority of the best educated persons throughout France and Italy. A Gentleman, who, from his high official station in the former country, possessed the best means of judging accurately, lately declared it to be his opinion, that a great multitude of the present population of France disbelieved even the immortality of the soul; and the opinion of that distinguished personage has been but too painfully corroborated, from other sources. The two leading divisions of the Christian world,—the Papist and the Protestant—

have continued hostile towards each other; and if many of the former have wholly thrown off the mask of religion, the latter have worn but a thin disguise over their Socinian sentiments. Some leading members of Protestant Consistories have not scrupled to avow, that the tenets of Socinianism comprise their creed.—The defection of the Geneva church is the more flagrant, inasmuch as she not only openly revoked the Confession drawn up by her founders, but enjoined a Socinian or at least an Arian Catechism to be taught to her youth; refused ordination to all candidates for the ministry, who did not pledge themselves to abstain from preaching on any of the distinguishing tenets of Christianity; and even endeavoured to impose a spurious version of the Scriptures upon the French Reformed Churches throughout Switzerland, France and Holland.

On the other side, to adopt the emphatic language of a clergyman of Berne, "The German Neology has deluged the land, as with an overwhelming torrent." There is scarcely a German University, in which eminent Professors are not to be found tainted with this heresy, whilst the illiterate are dupes to mystics or to such as pretend to be favoured by invisible spirits.

Still, however, there are many truly pious Christians to be found scattered among the Catholic and Protestant peasantry, in France and Switzerland. In the latter country more particularly, the glad tidings of salvation are now proclaimed with

a power scarcely equalled, and certainly not exceeded at the time of the Reformation. In Germany likewise many Catholic clergy are distinguishing themselves in the Christian race.

*Continental Bible Societies.*

Until very recently, no Bible Societies had been formed in any of the principal Catholic kingdoms of Europe, and some of those in the Protestant districts scarcely existed but in name. It has indeed been alledged as an apology for the inefficiency, that has hitherto characterised these institutions, that there was little or no demand for the sacred volume in those countries: but the experience of a few months has proved that opinion to be altogether unfounded. The native correspondents of the Continental Society uniformly testify that they have every where found, among the common people, an avidity to possess the word of life; and that their efforts to call the attention of their fellow-sinners to it, have had the happiest tendency in giving an additional stimulus to this thirst after the treasures of divine wisdom.—Deeply impressed, therefore, as your Committee are with the importance of the objects which engage the attention of Bible Societies, it is no small source of gratification to them to know, that the labours of the Continental Society have already done something towards carrying those objects into more full effect, and they confidently look forward to increasing usefulness in that respect.

*Religious Books.*

Excepting some copies of the Scriptures printed at Basle, a place which happily contains many pious and zealous Christians, and the solitary exertions of Mr. Leo at Paris, no edition of the Sacred Writings has been published in France, as far as the enquiries of your Committee have extended, for many years, besides the corrupt translation of the Socinians at Geneva. This last men-

tioned edition is commonly advertised in the booksellers' catalogues, throughout the Catholic part of Germany, in Italy, and in France, as the *French Protestant Version*; whereas it was rejected by the Reformed Churches in France and Switzerland, and is entirely confined to the churches, that are subject to the control of the consistory of Geneva. Your committee, however, have the pleasure to announce, that several faithful editions are now in the French press, some of which are under the patronage of the British and Foreign Bible Society. At the commencement of the Revolution, when all the private libraries were seized and sent to the national library at Paris, the devotional books found among them were carefully selected and committed to the flames. At present, the scarcity of religious books is such in that country, that students in theology, candidates for ordination, and private individuals, who wish to instruct themselves, are unable to procure publications necessary for that purpose.

On the other hand, cheap editions of the most irreligious of Voltaire's writings have been repeatedly printed, and are bought up with great avidity. It is hardly possible to find any of the best works of the Reformers. Very few Tracts have been published, and these chiefly reprinted from English ones, ill translated, and ill adapted to the mode of thinking among Frenchmen, containing also much confused statement on matters of doctrine. Tract Societies are, however, now established at Montpellier, under the direction of Mr. Lessignol; at Geneva, under that of Mr. Malan; at Paris, and several other places. Application has also been made to your Committee to assist in reprinting the works of some of the French Reformers, with which they have accordingly complied.

*Activity of Foreign Clergy impeded by want of means.*

Some of the most evangelical of the French and German clergy, have



long wished to make journies in their own respective neighbourhoods, in order to preach and distribute the Scriptures and other religious books; but the necessary expense of such journies is greater, than their means can afford. In the year 1817, a plan was in agitation among some zealous Christians at Berlin, Petersburg, Basle, Berne, and Geneva, for forming a Society in aid of Missions over the Continent of Europe: it was the intention of these persons to establish a branch also at Paris, and another in London. The difficulty of carrying their design into effect, without much personal communication, retarded its execution until the spring of 1818, when a few religious persons, being at Paris, determined no longer to delay the commencement of this important work, and accordingly subscribed a sum, nearly sufficient to defray the expense of sending one missionary immediately from thence, which was done. Several persons offered to undertake the office, and in order to obtain sufficient funds to carry on what was already begun, the present Continental Society was formed in London.

Many difficulties presented themselves in this country, which did not exist elsewhere. The diversity of opinions among professing Christians in this otherwise favoured land, always operate more or less in the formation of every new Society. The CONTINENTAL SOCIETY has, therefore, wisely determined to guard against the possibility of collision arising from the usual causes of dissention, by employing none but *natives* in the respective countries; a measure which possesses, on other grounds also, very eminent advantages.

*Pious Clergy confined to their own neighbourhood.*

Although the encouragement of pious Ministers to travel in their own immediate neighbourhood be a very good measure, so far as it goes, yet as their labours must be local and circumscribed, it is obviously by no

means sufficient; and in no country in the world has the publishing of the Scriptures been deemed sufficient for the conversion of its inhabitants, without their being accompanied by preaching: in almost all, missions were established long before the printing of the Scriptures was attempted; and justly so, since oral preaching, rather than the distribution of books, is the divine appointment for the conversion of sinners unto God. These preachers must be natives; first, because Englishmen would neither be listened to, nor tolerated: and secondly, because the sending of any persons from this country, would involve the discussion of questions on which unanimity in every member of the Society could not be looked for. No Englishman therefore has been, or can be, employed by this Society.

The committee desires gratefully to acknowledge the goodness of the Lord, in raising up for them, as labourers, men of extraordinary prudence, great zeal, and exemplary piety. Four Itinerants are now in France, where abundant success has crowned their exertions. In one district, which has been visited, fifteen newly formed churches were found in a little cluster, having only one pastor for them all: in another spot, sixteen other churches were found similarly circumstanced. In Switzerland a similar mode of operation cannot be carried on, owing to the great variety of dialects which are spoken in the different vallies; but a sum of money has been placed in the hands of some Swiss Christians, in whom the Committee have the greatest confidence, to be employed in sending, upon short excursions, competent persons into every one of those districts.

*Origin of the Independent Church at Geneva.*

As the new Independent Church, that has lately been formed at Geneva, is that, from which several labourers have gone forth, and as many Christians in other parts are

preparing to follow its example, it may be satisfactory to give a short account of its origin.

During the French Revolution and the period of war that succeeded it, there were very few of the clergy of the national church in Geneva, who dared publicly to state their belief in the divinity of our blessed Lord.—About the year 1814, the attention of some students, in the theological class of the college, was directed to the ancient formularies of their own church, and above all to the Scriptures, and the heresies were pointed out, that were promulgated from the theological chair. M. Vernet's Works, which are the standard books on religion, teach that our blessed Lord was a mere man. M. Vernet was Professor of Theology at Geneva; and it is not long since, that one of his successors in the chair proclaimed, *ex cathedra*, "Make of Jesus Christ what you will, only do not make him God." M. D'Empeytaz, a young man of an ancient Genevese family, and of considerable talents, had been lately ordained, and, perceiving the errors into which his mother church had fallen, addressed a very mild and temperate pamphlet to his countrymen on the subject, reminding them, that the religion now taught was very different from that of their forefathers, at the time of the Reformation.

Among the candidates in the theological class for immediate ordination, was a M. Guers, the intimate friend of M. D'Empeytaz. He was known to entertain a firm belief in the divinity of our Lord. In order to prevent the future introduction to the office of pastor in the national church, of any who would preach the deity of Jesus Christ, and with an especial view of excluding M. Guers, the company of pastors drew up certain articles, to which every minister was required to subscribe, before he could preach in public, and also every candidate for orders, before he could be ordained. M. Guers would not sign these articles, because, though obscurely worded, they were intended to prevent discussion from

the pulpit, on the divinity of our Saviour, or on any other of the peculiar doctrines of Christianity. The agitation produced by these proceedings excited a general enquiry into the object. Many among the people united for the purpose of enjoying Christian worship, which was denied them in the national church, and they by degrees formed themselves into an Independent Church, which was joined by the United Brethren. M. D'Empeytaz, M. Guers, and M. Gonthier were ordained its pastors.

The members of the new church now became the victims of the most malevolent persecution. The mob was excited to acts of open violence, and attempted to set on fire the place of their meeting while they were assembled in it, the rabble crying out the same time, "Down with the fanatics, down with the Moravians, down with Jesus Christ."!!!—They are accused of wishing to make Geneva a popish province, and of hostility to its Government. The timely interference of the Magistrates put an end to the disturbance; at their desire the meetings of the church were suspended for some time. The Spirit of the Lord guided his people with prudence and boldness in this cause, during these severe trials.\*

#### *Operations of the Society.*

Besides preaching, the itinerants distribute Bibles, Testaments, and Tracts. The books printed abroad, towards the payment of which the committee have contributed, are selected by competent persons on the spot, and the Society exercises no control over their choice.

\* It has not been thought necessary to allude to a still more cruel instance of persecution by the Geneva church, we mean in the case of Mr. Malan, because several recent publications have fully detailed it to the public. One remarkable fact however has not been mentioned in them; namely, that there being no law by which Mr. Malan could be driven from his office of Master in the College for preaching the gospel, the Arians procured a law to be passed which had a retrospective operation, and was accordingly enforced against him.



Auxiliary Societies to this have been formed, and Subscriptions obtained.

It has been an invariable rule with the committee, in no instance to prescribe the mode of usefulness, as the persons on the spot must be the only proper judges of what is required to be done. The Itinerants are not considered as servants of the Society, but as labouring brethren: they have been exhorted to be as economical as possible, in order to spare the funds of the Society, that more may be sent into the same vineyard. On every side this cry has been reiterated to us, "Send more labourers:" those that have been sent, have been importuned to remain wherever they were, and there is no doubt, that an immense field is open, which promises an abundant harvest.

An English Gentleman, who has resided some years in France and Switzerland, has obtained, after much enquiry from all persons, and especially from the Moravian Missionaries in Germany and France, the following scale of allowance for those employed by this Society, which has accordingly been adopted by your committee.

For a married Missionary, travelling in a large district -	L.80 or 2000 p. ann.	
For do. in a small ditto - - -	60	1500
For an unmarried ditto, in a large ditto - - -	75	1800
For do. in a small ditto - - -	50	1200

Christians are the meek and quiet in the land: but they will ever be accused of being the troublers of Israel, the enemies of Cæsar, and the turners of the world upside down. While endeavouring to excite the religious sympathies of the British Public for their Continental neighbours, the committee must not be led into giving details, in their Report, which might tend to impede the future operations of the Society. Spain and Italy might otherwise fur-

nish matter of encouragement to all the well-wishers to Zion. But enough has already been said, and more will be found, in the Appendix to this Report, to justify your committee, in calling, in the most earnest manner, upon all, to whom the name of Jesus is precious, to join in sending forth the savour of that name over the Continent of Europe. Let it be remembered, that all that can be done, is to assist those who are willing to make some exertions, and to encourage them to emancipate themselves from the bonds of ignorance, with which they are enthralled, rather than to run the risk of disgusting them by officious interference.—Nor can we doubt of the success of our cause. It is in the hands of the Lord. He has raised up labourers; he has supplied funds. He is continuing to increase both. As He is for us, who can be against us? Let the word then be "onward." Let us endeavour to avoid seeking the praise of man, and look for nothing but the opportunity of declaring the way, the truth, the life, for the salvation of souls, assuredly believing that "our labour shall not be in vain in the Lord."

## SOUTH AFRICA.

### CONVERSION OF A BOOTCHUANA WOMAN.

*Communicated by the Rev. Dr. Philip.*

ROSELLE, who was of the Bootchuana nation, was taken from her parents when an infant, and brought up by a farmer on the borders of the colony. Her master accompanied Dr. Cowan in his attempt to penetrate into the interior, and this circumstance was the occasion of her liberation from colonial servitude.

The following is the account which this woman gave of her conversion; and it is stated in her own simple language, without any attempt to improve or embellish it.

After the departure of her master into the interior, one of the servants

belonging to the farmer, used to call the slaves and Hottentots together on the sabbath evenings, when he read the scriptures, and prayed with them. 'When the Scriptures were read, I was struck,' said she, 'to find that they unfolded my heart; and I said, that book must be true that tells me my thoughts.' At this time she discovered so much of her sinfulness, that she thought her salvation impossible. 'God,' she said, 'might save little sinners, but his grace could not save her.' She was now anxious for serious conversation; but could meet with no person who could talk with her. From some persons who were travelling that way, she heard of a missionary station, and became very anxious to visit it, but without being then able to see how her wishes could be accomplished. At this period she was often filled with admiration at the goodness and long suffering of God, in sparing such a creature. She one day went to the brink of a precipice, with the intention of throwing herself down, but was mercifully prevented. Her views were at that time very imperfect; her only consolation was derived from what she had heard of the love of God in giving his Son to die for the world. In meditating on this subject she began to receive great comfort; she now began to think that she was fit to die; but after she went to the Missionary station at the Great River, she found that she was still very imperfectly acquainted with the deceitfulness of her own heart, and that she had yet much to learn. She now thinks that her comfortable feelings at that time arose from her own fancy, and that she was then unfit for the Kingdom of God.

On her first coming under the preaching of the missionaries, she had such discoveries of her own unworthiness, as deprived her of much of her pleasure; but it made her acquainted with her true condition, showed her the necessity of a mediator, and led her out to a simple dependency on the merits of Christ.—The first thing that raised her from this desponding condition, was the

discovery she had of the grace of God. She saw that he was able to pardon all her sins, and that he could be just while he justified the ungodly sinner. Her satisfaction and happiness were now placed on a scriptural foundation, kept pace with the increase of her knowledge, and every new discovery enlarged her views, and added to her peace and comfort. She now felt great respect for the people of God, for her teacher, and for the ordinances of religion. She still feels that she is not perfect. In her Christian course she has many painful struggles, but she finds in the scripture an all-sufficient remedy; they are the stay of her mind, they prevent her from wandering from God, and they are the delight of her heart.

She now admires the providence which separated her from her parents in early life, and furnished her with the opportunity of knowing the truth of God. Previous to her knowledge of God, she used to feel enraged at those who had taken her from her parents; and *cursed them in her heart*; (this expression she mentioned several times.) Now she says, she feels grateful to them for having taken her from her own country; she is thankful to God for it, and will be so through eternity.

She has much peace, but she finds it necessary to be diligent in the use of means, 'He that continueth to the end shall be saved,' is an expression which dwells much upon her mind. For her spiritual instructors, she is peculiarly grateful. In speaking of her confidence in the care of God, she used the following illustration. When a child is laid down to sleep, it does not ask the parent to take care of it; when I had no care for myself, no idea how I was preserved, God cared for me; he awaked me from the sleep of death; and it is by his preservation that I am kept alive in the divine life. Comparing her former and present state, she says, 'That she sinned without knowing what sin was, and she took pleasure in sin; but now sin grieves her; it is her great burden; from this she desires



deliverance, and without this she thinks heaven could not be a place of happiness, were sin admitted into it.'

Roselle is, I suppose, about 33 or 34 years of age, her features and complexion are Bootchuana, but she has a very mild and prepossessing countenance. She has been between 11 and 12 years at our Missionary station at the Great River, and during all that time, I am told by her worthy teacher, Mr. Anderson, that she has borne a blameless character, that the whole of her conversation has been ornamental to the Gospel, and that her chief happiness is in serving God, in promoting the peace of the church, and in making others happy.

#### INDIA.

##### CONVERSION OF A HINDOO,

*In consequence of finding part of a New Testament under a tree.*

[The following is taken from a letter written by the Rev. W. Reeve, Missionary at Bellary. We extract the part of the letter, which contains the account which this converted Hindoo gives of himself, and a few reflections from Mr. Reeve. We are persuaded that our readers will take great interest in this simple narrative.]

'Let the Lord God who created the great heaven and earth, and all things, be greatly loved in Jesus.—To the good pleasure of our compassionate guides and teachers: may you be blessed with grace and peace from the Lord Jesus and the Holy Ghost. We, the little congregation in this place, wish to have clearly made known to you the troubles which we are suffering in our low condition, from the injurious ceremonies of caste, and the grievances brought upon us by the Roman Catholics.

'We having been awakened to consideration by the warnings of our brethren, and become the subjects

of grace; the darkness that surrounded us being dispersed, and we having entered into the light, hope it will be your good pleasure to listen to our complaint, and to have compassion upon us.

'As to my own private history, you must know, O! merciful teachers, that formerly I was what is called a fortune-teller, and filled with Paganism. I am now 26½ years old. My native village is Parbanada Poorum, in the country of Malleyalum, the province of Rama Rajah. I and my family were the disciples of Vishnu. My father is a *Serang* in the service of the Honorable Company, and I am a servant of a European gentleman, upon a pay of between four and five pagodas per month. Six years ago I left my country, and entered into the above kind of service. After having been travelling about a long time, I came into a village called Matne, and under a certain tree there found a book, with several other things. This book contained the Gospels of Matthew, Mark, Luke, and John: this completely engrossed my attention, I read it closely, my heart became greatly affected, and yielded a full assent to the truths it contains.

'Since that time I have been very anxious to see the preachers of the Gospel—to be associated with the congregation of the faithful, and to read and know more of that book, which is filled with my Lord's words. However, soon after this, I had occasion to travel about a good deal by sea. A few days subsequent to the close of this period, a Mr. Saithuma came to this country, and I was engaged in his service, and by this circumstance brought to Seringapatam. The Lord being merciful here, caused me to meet with a congregation, but it was entirely composed of persons that spoke English, therefore it was impossible for me to profit.—In this place there were many Catholics and many heathens, and there were some books printed by the missionaries among them. These I obtained by giving the price of them; i. e. a New Testament, and two

Tracts entitled, 'True Wisdom,' and 'Short Prayers.' For these I gave thanks unto the Lord.

'After some days had elapsed, my master again commenced travelling. We went to Poonah. In that place there were many people, but I could find none among them of the Christian religion, except a few Catholics. I had to associate with the numerous servants, and lived quietly among them for a time adoring my Lord.—Through his help, and cultivating a peaceable disposition, I formed a little agreeable intimacy, and endeavoured by this means to make known to them the glad tidings of salvation. With kind words I gave them instruction. By this means, and by meditating on the Gospel day and night, my Lord gave me a few from among them to be my brethren. But as there was no missionary there to administer Baptism, and Goa being near that station, we sent a man to request a priest to pay us a visit.—Shortly after, 17 men, eight women, and a few children, received the initiatory rite according to the forms of the church of Rome. From this time we constantly met in the European church, and worshipped God with all the people. Some Catholics being apprised of this, assembled together for the purposes of disputation. But the Lord was with me, and enabled me to quiet the multitude. After this we with one accord dwelt happily together. About that time, five men and one woman from among the Catholics, from frequently meeting in our place of worship, were brought to unite themselves with us altogether—making in all 34 souls who became of my persuasion. These walked before the Lord with great faith and steadfastness. After a short time, the British troops at that station being scattered in various directions, we were separated. I and my master came to Bombay, took shipping and proceeded to Cananore. Remaining there one day, and being informed that there were some brethren, I went and made known to them all the things that had befallen me, and they seemed pleased with

the relation of my little narrative.—I wished to have remained with them a short time, but my master was in a hurry to recommence his journey, and this therefore was impracticable. But previous to my departure, John, a Catechist, gave me two books; one containing 'Short Prayers,' and the other entitled, 'The Pope's Spectacles.' Coming to Seringapatam, I immediately went to my brethren, and made known all things. Shortly after this my master settled at Mysore. I was grieved to find no followers of the Gospel there with whom to associate. On this account I supplicated the Lord—he graciously gave ear and raised me up a few brethren. These were six heathen men, two women, and one child, in the service of Dr. S., which were all baptized in the same manner as those mentioned above. Shortly after, a Roman Catholic from Capt. Gore, and three Catholic servants of Col. S. together with two other heathens, frequented the house of prayer which I had built. These all, by reading our books and giving ear to instruction, became faithful and steadfast brethren. These 15 and myself lived together at Mysore, in peace, praising the Lord God.

'In April 1819, a youth amongst us wished to get married, and there was no means of accomplishing this without going to Madras; therefore he and eight of his relations went thither to conclude the ceremony.—Afterwards Col. S. removed to Hyderabad, and thereby three more of our brethren were obliged to take their departure. Capt. G. became a Major, and two others went away with him to another place. Of all these I indulge a confidence in the Lord that they will not again associate with other heathens, but endeavour wherever they go to bring more to the faith. These brethren being separated from me, I prayed to the Lord to raise up more. In those days there were under the government of Mysore, many Catholics and heathens that could read Tamul. I went in anxious pursuit of them into the street of the former, and made every



inquiry. At length I was informed of a man who had been a Catholic from his forefathers, and who they said was accustomed to read a Tamul printed book. I soon found him out, and asked what books he had; to which he replied, 'I have the Old and New Testament.' I never having seen the former was very desirous to get a sight of it, and borrowed it from him. From that time great friendship subsisted between us.—Many Catholics came to me, to know the meaning of that Old Testament, and the way of our worship. By the help of the Lord I expounded this and our other books to them in the best manner that I was able. By frequently coming to hear, and by the goodly words that were spoken to them from time to time, at length several of them steadfastly adhered to the truth. A Catechist named John, together with an Alexander and a Paul, courageously renounced Catholicism, united with us, and became firm in the Protestant faith.—Then by the grace of God there were nine of us. As we were in the habit of going backwards and forwards from Mysore to Seringapatam for the purposes of public worship—one day a few people seeing me, said, 'We will come with you, but we are very unlearned—there are very many of us who wish much that you would kindly teach us to read.' This circumstance led us to resolve upon the establishment of a Charity-school—Whilst we were engaged in teaching the children, the jealousy of the Catholics was excited. Some of the chief among them assembling and consulting together, said, 'If we do not punish these people they will become exceedingly numerous.' So they resolved to disgrace us. In the night of December 25, 1819, they threw a shower of stones upon our chapel, and seizing the above-mentioned John, Alexander, Paul, and many others of the Catholics that had united with us, taunted them with having become Protestants, tied their arms with ropes, kicked them, and beat them with their sandals. Thus with much abusive language, and

with many other nameless and shameful usages, they most cruelly intreated us.

'Three days after I went to Seringapatam, and made our grievances known to Messrs. M., T., and C., and besought them, if possible, to put us in the way of getting redress. These and several others met to consult together, and afforded us much assistance, by writing a letter to the Honourable Mr. C., Resident of Mysore. I brought this to him myself, and made known to him all the persecutions that we had suffered.—Through the Lord, I got justice done to the cause which I stated. As a heathen I fell with humility prostrate at his feet, and said, 'Sir, you know that I believe firmly in the Gospel, therefore kindly take cognizance of this cause—that all which is past may be forgotten—that we may no longer suffer from their abuse and interruptions. I entreat you to order them to molest us no more.' To this he listened with attention, and spoke with much kindness in reply. As the Catholics were the subjects of the Mysore government, in order that the matter might be fully investigated, he sent me and them to the court of Crishna Rajah. The counsellors having examined the business, found the fault to be on the side of the Catholics, and charged them that if ever they acted in this way again they should be sent out of the country. As Mr. C. soon after went to Bangalore, and the Catholics not being able to break this verdict, they improved the opportunity, and again rose up in a great multitude to abuse and persecute. But we being aware of Mr. C's absence, and seeing the great wrath of our adversaries, endeavoured to make them peaceable by speaking kindly to them, and we are now patiently praying to our Lord for deliverance. If Mr. C. comes again to Mysore, we hope he will so settle things that the Catholics may annoy us no longer. We believe that the Lord God is with us; and we know that the persecuting spirit of the Catholics, except inflicting cruelties upon our bodies, can do nothing

to our souls. I pray that the will of the Lord may be done both by me and my brethren. It is not our wish to be stoned and hated by these people; but all I desire is, to be able unmolested to circulate among the Gentoos and Canarese, in their own language, those books which, as our spiritual guides, you have sent here for distribution. I feel much compassion for these poor heathens, that they may believe what God has declared, and what my ministers have taught, and give ear to my instructions, and worship the Lord as we do. I make constant supplications on their behalf, and by kind and affectionate friendship associate with them night and day.

‘I have no desire whatever to be at enmity with the Catholics, but if there should be any sensible men found amongst them, I would wish by kind words to represent to them the errors in their creed, and the bad practices in their conduct, and to show to them clearly and orderly what is contained in the Sacred Scriptures. But to be a companion of wicked Catholics I have no inclination. In the name of the Lord I am resolved never, like them, to be wrathful, make wry faces, &c. &c. but rather to submit patiently to them, and with a smiling countenance always tell the truth without fear.

‘The Catholics, we are told, are privately giving bribes, in order if possible, to prevent our having a church in this place. But the government is not in their hands. To the Lord belong the kingdom and the glory—he will prosper what I ask at his hands. This I believe with all my heart. I continually entreat the merciful God to bless my ministers, teachers, and instructors, and his church, and that the heathen may be brought to unite with us. At present there are with me eight souls. There are 23 others, composed of Catholics and heathens, that were anticipating shortly to join us, but from the fear of our enemies they are still hanging back. I trust our God will again send success and cause them to come.

‘I have farther to add respecting myself, that my family are all still sunk in heathenism. My parents and brothers are people of some property and respectability. Because my God chose me, I have no longer any part with them, but am cast out.—They live 40 days journey distant from hence.

‘Since the time that God called me, until this day I have never had an opportunity of being near any missionaries or instructors; and because I did not like to receive baptism among the Catholics, God has not seen fit that I should yet be baptized. I have often been thinking of trying to come to Bellary for this purpose, and to get also a good supply of books; but these troubles from the Catholics have been a great hindrance. When I am baptized, I should like my name to be David Solomon. The people now generally call me Daiwa Sagayam, ‘The Lord’s my helper.’

After this the good man expresses his kind regards for all connected with the mission and church at Bellary, and adds a long list of books, which he beseeches us with many entreaties to send for the use of himself and the inquiring heathens at Seringapatam and Mysore, and then concludes, in a very humble and affectionate manner, entreating that he may soon receive some reply.

This, I think, must be considered by all candid persons as an exceedingly interesting communication.—Have not the bare Scriptures, without note or comment, and without a missionary present to expound them, done much for this once benighted pagan? Is not here a most powerful encouragement held forth to disseminate the Holy writings widely and indiscriminately?

What the real state of this man’s heart may be, is only known to Him who scrutinizes its every corner, and takes cognizance of its very inmost recesses. But certainly there are many things in the unvarnished tale here recited, which, at least to my mind, wear a most pleasing and hopeful aspect.



What a hungering and thirsting after divine knowledge is here discovered! and shall not such be filled? Will not the compassionate Saviour regard the pantings of this inquiring heathen? He has promised, 'I will give unto him that is athirst of the water of life freely, and it shall be in him as a well of water springing up unto everlasting life.' Wherever this Hindoo has been since he found the Holy book beneath the solitary tree, his uniform inquiry has been for God's people, and books of religious instruction; and if the latter could not be obtained gratuitously, he has readily given the value of them. In a concluding paragraph of the above letter, which has not been translated, he beseeches us in the most humble and affectionate language, to send him any, and all the books that may be the means of establishing his faith, and furthering his knowledge in divine things.

What an anxious desire does he manifest to bring others to an acquaintance with the Saviour! not that he might be put in the priest's office and thereby get a piece of bread, for, throughout the whole course of his labours of love he has been able to say, 'These hands have ministered to my wants.' Has not the love of Christ constrained? Does he not judge, that if one died for all, then were all dead, and that He died for all, that those which live should not henceforth live unto themselves, but unto Him that died for them and rose again.' In every place in which he has sojourned, he has been ready to say to his countrymen, with Moses to his father-in-law Hobab, 'Come with us and we will surely do thee good.' Or, like the woman of Samaria, having, we hope, felt the preciousness of Christ himself, he is now ready to cry to his kinsfolk and acquaintance, 'come, see a man that told me all things that ever I did—is not this the Christ?'

His giving money for good books—his building a house for prayer—and his supporting a Charity-school, by his own limited means—are things that look well, and I am sure, we

must trace their origin to a better system than Hinduism.

Has he not borne persecution with an admirable spirit, and discovered towards his enemies a temper mild, heavenly, and christian-like? O! Popery how hast thou by thy bigoted and unmerciful spirit degraded and put to the blush the religion of Jesus! How hast thou mangled and distorted that system of morals so celebrated for its simplicity, as delivered to us by our great Master and his apostles! Let thy narrow-minded benevolence be expanded. Suffer thy persecuting hostilities to cease; and allow the followers of the meek and lowly Saviour to worship at his cross according to the dictates of their own conscience, lest divine vengeance descend and erase thee from the earth.

This half-enlightened pagan, like our Lord on the cross, prays for his enemies and seems to have drunk deeply into the spirit of Stephen, the proto-martyr, who, amidst the agonies of martyrdom, cried, 'Lord, lay not this sin to their charge.' He has forgotten his father's house and certainly, as to relations, taken up the cross and testified, at least as far as his outward deportment goes, that he loves Christ better than father or mother, brother or sister, house or land, or any thing that this life contains.

We shall immediately institute a correspondence with this man, and have, we hope, in future, farther means of ascertaining whether indeed 'the root of the matter' be in him.—An uncommon press of business has obliged me to scrawl the above in great haste, and in a short time. I am therefore afraid it will be found in many parts very incorrect and incoherent. I cannot enter upon other things at present; but hope, in the course of a few weeks to send you several other interesting communications. I am, my dear Sir, with sentiments of the highest esteem and respect,

Your's obediently,

W. REEVE.

[We are glad to receive accounts of the proceedings of Ecclesiastical bodies, especially of those located to the South or the West, as we wish to embody in our work all the important information that can be obtained respecting the ecclesiastical state of this great section of the country.]

### ECCLESIASTICAL.

For the Evangelical and Literary Magazine and Missionary Chronicle.

*Extracts from the Minutes of the Synod of North-Carolina.*

Seventh Sessions, Poplar Tent-church, Cabarrus County,  
Saturday, October 7th, 1820.

THE Committee of Bills and Overtures, submitted to Synod the following question, viz. "Are the Professors of Religion at liberty to make, or attend Balls, in common with the non-professing part of the community?" The above question, being read and considered, the following Resolution was adopted; viz.

Resolved, that, in the opinion of this Synod, attendance on Balls, and other Associations of a similar nature, ought to be considered and treated as unsuitable amusements for christians; and, as a further direction on this subject, it is hereby enjoined on Presbyteries, Church-Sessions, and individuals under the care of this Synod, to govern themselves by the sentiments contained in a Pastoral letter published by the General Assembly of the Presbyterian Church, in the year 1818, and also, by a Resolution, passed by the late Synod of the Carolinas, at their Second Sessions, in the year 1789.

From the Pastoral Letter of the General Assembly above referred to, the following is an extract; viz.

"With respect to *dancing*, we think it necessary to observe, that, however plausible it may appear to some, it is, perhaps, not the less dangerous, on account of that plausibility. It is not from those things which

the world acknowledges to be most wrong, that the greatest danger is to be apprehended to religion, especially as it relates to the young.—When the practice is carried to its highest extremes, all will admit the consequences to be fatal; and why not, then, apprehend danger, even from its incipient stage? It is, certainly, in all its stages a fascinating, and an infatuating practice. Let it once be introduced; and it is difficult to give it limits. It steals away our precious time, dissipates religious impressions, and hardens the heart. To guard you, Beloved Brethren, against its wiles and its fascinations, we earnestly recommend, that you will consult that sobriety which the sacred pages require.—We also trust, that you will attend, with the meekness and docility becoming the christian character, to the admonitions on this subject, of those whom you have chosen to watch for your souls."

The Resolution of the late Synod of the Carolinas, above referred to, as recorded in Page 8th, of the Minutes of said Synod, is as follows; viz.

"Overture,—Whether persons who practice *Dancing, Revelling, Horse Racing, and Card Playing*, are to be admitted to sealing ordinances?"—"The Synod, taking into consideration, these and other things of a similar tendency,—Resolved,—that they are wrong; and, that the practisers of them ought not to be admitted to sealing Ordinances, until they be dealt with, by their Spiritual Rulers, in such a manner, as, to them, may appear, most for the Glory of God, their own good, and the good of the church." p. 99-104.

The committee appointed to draft a Constitution for a Moral Society, exhibited the draft of said Constitution; which, being read, was approved, adopted, recommended to the several congregations under the care of this Synod, as a proper model for their adoption, either in whole or in part, as each congregation may deem expedient; and ordered to be recorded; and is as follows; viz.



*Plan of a Moral Society.*

"As members of a Christian community, it becomes us, not only to encourage, by counsel and exemplary life, the principles of vital Godliness, in the hearts and lives of our fellow-men, but to restrain and exclude, by all prudent and lawful means, the vices by which individuals are depraved, and society corrupted. From all proper exertions to effect this object, we may rationally trust, that, under the smiles of Divine Providence, blessings will ensue, to our own personal virtues and interests, to the families of which we may be members, to society around us, of which we are constituent parts, and to our country, whose free institutions can find an assured countenance, only in the pure manners and lives of its citizens. Under a full conviction and deep impression of these principles, we whose names are hereunto subscribed, do unite together in special association, under the name and style of "*The Moral Society of* having, for our object, the suppression of vice and immorality, among our fellow-men;—hoping, that, by our concurrent support, under the countenance of Heaven, we may, thus become instrumental, in the prevention of some of those many evils and miseries, both moral and physical, which are incident to our fallen nature.

"1. We will endeavour, by all prudent and lawful means, to restrain intemperance, in the use of Spirituous Liquors.

"2. We will exert ourselves for the suppression of profane swearing and blasphemy.

"3. We will use all the means in our power, as prudent men, and good citizens, to prevent, or put a stop to personal violence, as manifested in provoking, abusive, or insulting language, or in assaults of men upon one another's persons.

"4. We will endeavour, by prudent and lawful methods, to suppress Gaming, as forbidden by the Legislature of our country.

"5. We will, as far as we can, con-

sistently with the same wise and efficacious methods, use our efforts to prevent the breach of the Sabbath, in travelling, or in ordinary and unnecessary labour; or in amusements, which are at variance with the precepts and spirit of our Holy Religion, and the Laws of the State.

"6. We will suppress, as far as in us lies, all fornication and adultery.

"7. We will discountenance and repress, both in voters and candidates, all corrupt practices, in elections.

"8. We will study to devise and apply such preventives to personal violence, and notoriously disorderly conduct in families as may appear most likely to restrain and put an end to such evils.

"9. We will strive to discountenance and suppress, all calumny and evil-speaking.

"10. It shall be our object to prevent all theft, so far as our knowledge and influence shall extend; both by any anticipating measures which may be in our power, and by promoting and facilitating the execution of the laws provided by civil society against that crime.

"11. We will discountenance, as far as prudence may suggest to us measures of utility and success, an idle life, especially in those who must depend upon their personal exertions for the support of themselves, and their families; since idleness is a fruitful source of many mischiefs, both to the individual and to the community.

"12. We will endeavour, prudently, to prevent all cruelty of treatment to servants, or to brutes, in those to whose power they are subject, by the laws of the State, or by any Providential dispensation.

"13. We will, by no means, withhold any exertion in our power, to prevent the loss of life to a fellow-mortal, by murder, or any peril; and we will not omit to bring the crime, when committed to condign punishment.

"14. All such sums of money as shall be collected by us, under laws of forfeiture, we engage to apply,

jointly, and faithfully, to the sole purpose of relieving the poor, or for other benevolent and humane objects.

"We are aware, how necessary it is, in adopting these principles and obligations as the laws of our Society, to limit and chasten ourselves and our conduct, in carrying them into effect, by prudence, charity, moderation, and a blameless deportment.—We know, that, while we would restrain the passions and disorders of other men, we could hope for but little success or advantage, should we permit ourselves to be transported beyond due bounds, or influenced by any circumstances, to transcend the motives, or exceed the measures of a dispassionate equity, a sound discretion, an habitual and sustained presence of mind, and a sincere benevolence; observing for our guide in every difficulty, a just regard for the welfare of society, the restriction of vice, and the reformation and happiness of those, who become, through immorality or crime, noxious members of the community." p. 104–112.

*Monday, October 9th 1820.*

Whereas the General Assembly is the highest and most important judicatory of the Presbyterian church; and whereas, to obtain the Divine Blessing on that judicatory, must appear to every christian of our denomination, to be a matter of the utmost moment;—Therefore, Resolved, that this Synod do respectfully suggest to the General Assembly, the propriety of recommending to all the churches under their care, to observe, annually, the evening previous to the meeting of that body, as an evening of special prayer to Almighty God, for his blessing; that he would, of his infinite mercy, condescend to superintend and direct all their measures, deliberations, and decisions; so that all may redound to the promotion of his own glory, and the general prosperity of that particular church to which we belong.

Ordered, that the stated clerk transmit an authenticated copy of the above Preamble and Resolution

to the next General Assembly; and, in the mean time, Synod do hereby recommend, to all the churches under their care, to observe the evening previous to the meeting of the next General Assembly, to wit, the evening of Wednesday, the sixteenth of May next, in the manner aforesaid. p. 117–118.

Whereas the appointment of Professors in the General Assembly's Theological Seminary, at Princeton, is a matter of general concern, and one of the highest importance to the interest of the Presbyterian church, in the United States;—Therefore,—Resolved,—That this Synod respectfully suggest to the General Assembly, the propriety of adopting it as a standing rule of that body,—that no Professor of the Theological Seminary aforesaid, shall, at any time, be appointed, unless a nomination be made at the previous meeting of the Assembly, and made known to the churches, through the printed extracts from the Minutes of the General Assembly. p. 122–123.

True extracts from the Minutes of Synod.

COLIN M'IVER, *Stated Clerk.*

[A call has lately been made on the benevolent and pious, to afford aid to a second Mission family, destined to labour among the Indians—That family has been organized, and has set out on its journey. The following account will show what interest is taken in this charity by our brethren in New-York and in other places. It is extracted from the American Missionary Register.]

#### UNITED FOREIGN MISSIONARY SOCIETY.

##### *The Great Osage Mission.*

In a former number, it was stated that the Mission Family, destined to the *Tribe of Indians*, usually denominated the *Osages of the Missouri*,



were to convene in this city about the 20th of February. Public notice, by order of the Board of Managers, was subsequently given, that the religious exercises preparatory to the departure of the Mission, would be performed on the evenings of the 26th and 27th of the month; and that the Family would commence their journey on the 1st of March. Several of the Family arrived at the appointed time. Letters were received, however from the Superintendent and Assistant who had to travel in heavy waggons a distance of more than three hundred miles, announcing, that in the bad state of the roads, it would be impossible to reach New-York in time for the arrangements of the Board. The exercises, therefore, were necessarily postponed for a week; and notice of the fact was promptly given to the public.

The Superintendent and Assistant, with their families and other members of the Mission, arrived on Saturday, the 3d of March.

On the following day, the adult members of the Mission agreeably to a previous invitation, united with the first Presbyterian Church, and many members of other Churches in this city and its vicinity, in partaking of the Sacrament of the Lord's Supper. The services on this occasion were performed by a Minister of the Gospel from each of the three denominations united in this Society.—This circumstance, combined with the fact, that our beloved Missionaries, gathered from various and distant parts of our country, were then seated together for the first time around the Sacramental board, and the probability that they would not again *taste of the cup until they should drink it alone in the wilderness*, could not fail to produce an effect more easily felt than described, upon the hearts of all who were present.

Agreeably to the final arrangement of the Board, the first public meeting was held in the Associate Reformed Church in Murray-Street, on Monday Evening, the 5th of March; and the second, on the succeeding Evening,

in the Middle Dutch Church in Nassau-Street. The exercises, on these occasions, were as follows:

*On the first Evening.*—The Invocation, by the Rev. Dr. Mason; Incarnation, an appropriate Hymn, by a select choir; the introductory Prayer, by the Rev. Dr. Milledoler; a Missionary Hymn, by the choir; the charge to the Missionary Family, by the Rev. Dr. Romeyn; an Address, by the Rev. Mr. Dodge, the Superintendent of the Mission; an Address by the Rev. Mr. Pixley, the Assistant; the concluding Prayer, by the Rev. Dr. Proudfit, of Salem, Washington County in this State; a collection for the benefit of the Mission; a Missionary Ode, by the choir; and the Benediction by the Rev. Dr. Mason.

*On the second Evening.*—Pilgrimage, an appropriate Hymn, by the choir; the introductory Prayer, by the Rev. Sylvanus Haight, of Wilton, Connecticut; the General Commission, read by the Rev. Dr. Spring; the General Instructions, by the Rev. Mr. Rowan, of Greenwich Village; an Address by the Rev. Dr. Gunn, of Bloomingdale; an Address by the Rev. Isaac Lewis, of Greenwich, Connecticut; an Address, by the Rev. Dr. M'Dowell, of Elizabethtown, N. Jersey; an Address, by the Rev. Mr. Knox, of New-York; an Address, by the Rev. Mr. Allen, of Woodbridge, Connecticut; a parting Hymn, by the choir; a Collection for the Mission; and the concluding Prayer, and Benediction by the Rev. Dr. Hillyer, of Orange, New Jersey.

The exercises, on both Evenings, were highly appropriate, and deeply interesting and impressive.

The vocal music under the direction of Messrs Sage, Earl, Allen and Morse, has perhaps, never been excelled, on any public occasion in this city.

On both evenings the pews, aisles, windows, and staircases of the Church, were filled at an early hour. So great was the pressure, that it was with great difficulty that the members of the Board and of the Mission

Family could crowd their way to the stations reserved for their accommodation.

At 2 o'clock on Wednesday, the Board of Managers and the Mission Family, together with many of their relatives and friends, met at the Consistory-room in Garden-street, where the General Commission, the General Instructions, and the Talk addressed to the Osage Chiefs, enclosed in a box prepared for the purpose, were formally presented to the Superintendent. A parting hymn was then sung by all who were present; prayer was offered up, by the Rev. Dr. Griffin of Newark, New-Jersey; a Farewell Hymn was sung by the Missionary Family; and the Benediction was pronounced by the Rev. Dr. Proudfit. A procession was then formed in Garden-street, in the following order.—The Members of the Board—the Clergy—the Mission Family—their relatives and friends, and citizens in general. Thus arranged, they proceeded through Broad, Beaver, and White-Hall streets, to the steam boat *Atalanta*. At 4 o'clock, the steam-boat moved from the wharf, while the Family on board were singing a Farewell Hymn, and receiving the last cordial salutation of the many thousands of citizens and strangers, who had crowded to the Battery and the docks to witness their departure.

A number of clergymen and laymen accompanied the Family to Eli-

zabeth-town; and on the next morning we received the following note from the Rev. Dr. McDowell:

"*Dear Sir*—We had a rapid and pleasant passage, and reached Elizabeth-town Point before sunset. The dock was crowded with people, to receive the beloved Missionaries, who I trust will be hailed with joy, and dismissed with the prayers and benefactions of the people, in every city, town and village, through which they may pass. Carriages, more than sufficient to convey the Family and their friends, and their baggage, to the town, were in waiting. Among the citizens who had come down in their carriages to the Point, to receive the Family, and to manifest their regard to the missionary cause, were His Excellency the Governor of New-Jersey and his lady. They took tea with the Family, at my house, and went with us to my Church. The Church was crowded; the exercises were very interesting; and the audience very attentive and solemn.

☞ We have been obliged to omit several very interesting articles, which shall appear in our next No.—We learn from our correspondents and from the Papers that a number of very important revivals have taken place in various parts of the country, of which we hope to give some account in our next.

#### ERRATA.

Page 117 line 7, after *be*, insert, *better*.

118 - 2 of note, for *never*, read, *ever*.

124 - 8, from bottom for *chose*, read, *chosen*.

ib. - 3, ——— for *who*, read, *which*.

131 - 7, ——— for *Belsham*, read, *Helsham*.